FOUR NOBLE TRUTHS INSIGHT SERIES (ARIYASACCA ÇA) — FOUNDATION VOLUME
Breaking
Samudaya Ŝa
Cutting Craving's Root
Bhikkhu Indasoma Siridantammahapalaka

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Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

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Breaking Samudaya Ñāṇa: Cutting Craving's Root

By Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

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Preface

This volume, *Samudaya-sacca Pahāna Pariyantaṃ — The Culmination in Abandoning the Origin of Suffering*, forms a vital step in the Ariyasacca Ñāṇa series. Where *Breaking the Wheel* laid out the mechanics of Dependent Origination (*paṭicca-samuppāda*), this present work turns the light directly upon craving (*taṇhā*)—the root of all suffering as declared in the Second Noble Truth (*samudaya-sacca*).

The Buddha taught that craving appears in three modes: *kāma-taṇhā* (craving for sensuality), *bhava-taṇhā* (craving for existence), and *vibhava-taṇhā* (craving for non-existence). To understand and abandon these is to strike at the very root of *saṃsāra*. Thus, this book is both theoretical and practical: it explains the frameworks of khandha (aggregates), āyatana (sense bases), dhātu (elements), and dependent origination, while also offering clear vipassanā methods for seeing, tracing, and cutting craving in lived experience .

The intention is not merely academic. Each chapter is structured so that the reader may first study the principle, then verify it in meditation. By repeatedly returning to the live hinge—*vedanā → taṇhā*—the practitioner learns how to stop the wheel from turning further, how to experience dependent cessation, and how to taste the first signs of release. In this way, the text complements and prepares the ground for *Breaking the Wheel*, but can also stand alone as a practical manual for cutting craving at its root.

I encourage you, dear reader, to approach these pages slowly, with steady practice. Read one section, apply its drills, reflect on the shifts you observe, and only then move forward. In this manner the book becomes not a collection of words but a living companion on the path of insight.

May these teachings support you in abandoning the origin of suffering, and may your practice ripen in the peace of Nibbāna.

— **Bhikkhu Indasoma Siridantamahāpālaka**

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Glossary

Bibliographical

References

Classroom & Sangha Use (Worksheets)

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Short quotations from the Pāli Canon and related texts are cited with standard abbreviations (e.g., SN, MN, DN, AN). English renderings draw on established translations; where a specific translator/publisher is used, this is acknowledged in the notes or bibliography. Quotations are

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Diacritics & Conventions

Pāli terms are presented with diacritics (e.g., *dukkha, paṭicca-samuppāda, ñāṇa*). Where readability requires, a simplified form may be provided on first mention. Italics indicate Pāli/Sanskrit terms and book titles.

Disclaimer

This publication is intended for **educational purposes** in Buddhist study and meditation. It does **not** provide medical, psychological, or legal advice. Meditation can bring challenging experiences; readers with health concerns should consult qualified professionals and practice under the guidance of experienced teachers.

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Dedication

This work is humbly dedicated to the **Triple Gem**—the **Buddha**, the **Dhamma**, and the **Saṅgha**. May any merit arising from this effort support all beings on the path to liberation.

Idaṃ me puññaṃ nibbānassa paccayo hotu.
Sabbe sattā sukhitā hontu.

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- **Fellow practitioners and readers**, who offered careful feedback, questions, and lived examples that kept this manual close to practice.
- **The lineage of teachers**, ancient and contemporary, who preserved the Dhamma with fidelity so that we may see clearly today.
- **All beings** whose presence, joys, and sorrows continually remind us why liberation matters.

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Any clarity herein belongs to my teachers; any errors are mine alone.
Sādhu, sādhu, sādhu

How to Use This Book (Reading & Practice Tracks)

Breaking Samudaya Ñāṇa: Cutting Craving's Root is the main foundation of this series on what vipassanā really means. Its single job is to train you to see the live hinge vedanā → taṇhā and cut craving at the root—again and again—until the mind learns release by doing.

Series map & how this volume fits

- **Now Publishing (this book): *Breaking Samudaya Ñāṇa — Cutting Craving's Root***
- **Already published: *Seeing Dukkhasacca Ñāṇa — Penetrating the Truth of Suffering***
- **Forthcoming: *Realizing Nirodha Ñāṇa — The Cessation of Suffering***
- **Forthcoming: *Walking Magga Ñāṇa — The Path to Liberation***
- **Main Content(technical): *Breaking the Wheel — A Practical Handbook on Dependent Origination* (use side-by-side for mechanics of links)**

Read them side-by-side

- **This book (Samudaya): trains the skill of cutting craving at the precise moment it begins.**

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- **Seeing Dukkhasacca: sharpens clear seeing of dukkha so you recognize why cutting matters.**

- **Breaking the Wheel (BTW): explains how links ignite/cease (present-aspect DO).**

Cross-reference cues used in margins

- **↔ BTW = "See *Breaking the Wheel* on the matching DO link."**

- **↔ DUK = "See *Seeing Dukkhasacca Ñāṇa* on the related dukkha lens."**

Two parallel tracks

1) Reading Track (📘) — builds right view

- **Short, crisp frames of khandha / āyatana / dhātu / 4NT / DO tied to samudaya.**

- **"Why it matters" notes that translate doctrine into daily perception.**

- **Truth-tasks highlighted: Understand (pariññeyya), Abandon (pahātabba), Realize (sacchikātabba), Cultivate (bhāvetabba).**

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2) Practice Track (🧘) — trains right seeing

- **Step-by-step drills for sit / walk / daily micro-practices.**
- **Always return to the hinge contact → feeling (vedanā) → craving (taṇhā).**
- **Worksheets in the Back Matter help you log sessions, micro-wins, and dependent cessation.**

Suggested study rhythm

- **Day 1: Read one chapter here (📘) → do its drills (🧘).**
- **Day 2: Open the parallel section in *Breaking the Wheel* (↔ BTW) → repeat the same drills while tracing link dynamics.**
- **Weekend: Review notes. Write one paragraph: "Where did I catch vedanā early? What changed?"**

Margin habits

- **When you see ↔ BTW, jump and read that DO link.**

- **When you see ↔ DUK, skim the dukkha lens to sharpen motivation.**

Three ways to move through the book

A. Linear Pass (first time—recommended)
Read Parts I → VI in order. Plan 20–30 min reading + 20–40 min practice per chapter.

B. Modular Focus (returning readers)
Choose a lens (e.g., vedanā or C2) and follow references across chapters. Use the Index and cross-links like "See Ch. XX: *Vedanā at the Hinge*."

C. Retreat Mode (intensive)
Use Part VI's 7-Day Home Retreat scaffold. Keep daily notes; repeat the same drill sets for depth over novelty.

Reading Track: what to look for

- **Process, not person. Ask: "What is arising and passing now?"**
- **Precise terms, plain meaning. Pāli with diacritics, followed by clear translation.**
- **One take-home lens per chapter. Example: "Craving begins at feeling; cut there."**

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Margin icons (legend)
📌 **Key Point** • 🔍 **Text Insight** • 🧭 **Map/Diagram** • ⛳ **Task of the Truths** • ↔ **BTW/DUK cross-refs**

Practice Track: how to train

Core daily set (≈30–45 min)

- **Sitting (15–25 min): Breath as anchor. Label feeling-tone at the six doors: pleasant / unpleasant / neutral.**
- **Walking (5–10 min): Steady pace. Notice micro-shifts in tone with each step.**
- **Notebook (5–10 min): One page max: Trigger → Feeling → Craving (if any) → What ceased?**

Micro-drills (1–3 min, many times daily)

- **Vedanā Snap: "What's the tone right now?" (pleasant / unpleasant / neutral).**
- **C2 Watch: If craving appears, name it softly (wanting / pushing / spacing out)—then feel the fade.**
- **Cease & See: When the urge loosens even briefly, mark the lightness that follows.**

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Weekly rhythm (sample)

- **Mon–Thu: Core set + 2–3 micro-drills during normal activities.**
- **Fri: Review notes; re-read one boxed Key Point.**
- **Sat: Extend sit/walk to 60–90 min total; repeat the week's drill set.**
- **Sun: Gentle mindfulness, recap insights, set one intention for next week.**

Choosing difficulty

- **Level 1 (Foundations): Sit 15 min, 1 drill/day, 10-line log.**
- **Level 2 (Steady): Sit 25 min, walk 10 min, 3 drills/day, short Friday review.**
- **Level 3 (Deep): Two sits totaling 40–60 min, walk 20 min, drills at all six doors, weekly synthesis.**

Move up only when you can reliably name feeling-tone without strain.

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Self-checks & milestones

- **A: You catch feeling-tone in real time 10×/day.**
- **B: You notice craving fails to ignite when feeling is seen quickly.**
- **C: You experience brief, unmistakable ease when a link drops (dependent cessation).**
- **D: You can explain to a friend how process replaces "person."**
  Tick these in your Worksheets & Logs—small wins compound.

Safety, steadiness, support

- **Mild discomfort is normal when turning toward dukkha—work gently and consistently.**
- **If strong reactions arise (panic, trauma flashbacks, insomnia), down-shift intensity, return to simple breath/body, and seek guidance from a qualified teacher or clinician.**
- **Keep sīla steady; clarity grows from stability.**

Study aids & references

- **Glossary of Pāli terms you'll meet often.**

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- **Abbreviations & Sources for sutta citations (SN, MN, DN, AN).**

- **Cross-maps (khandha/āyatana/dhātu/DO/4NT) in summary boxes to connect chapters.**

Quick start (today)

1. **Read Part I, Ch. 1–2 (≈25 min).**

2. **Do the Core daily set once.**

3. **Run Vedanā Snap before meals and messages.**

4. **Write 10 lines: two moments where seeing feeling-tone changed the outcome.**
   Repeat tomorrow. Skill grows by verification.

Tip for pairing:
When a chapter highlights contact → feeling (vedanā) → craving (taṇhā) here, open the matching DO link in *Breaking the Wheel* (↔ BTW). When you meet instructions on dependent cessation, read BTW on the reverse flow. Use the Indexes in all volumes to jump between terms (vedanā, taṇhā, upādāna, bhava).

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SERIES INTRODUCTION

This text is part of the Four Noble Truths Insight Series (Ariyasacca Ñāṇa), designed to guide practitioners through direct experiential understanding of the Buddha's core teachings. The series consists of:

Foundation Book:
• Breaking The Wheel: A Practical Handbook on Dependent Origination(Published)

Main Series:
1. SEEING DUKKHASACCA ÑĀṆA: Penetrating the Truth of Suffering (Published)
2. **Breaking Samudaya Ñāṇa: Cutting Craving's Root (Current Volume)**
3. Realizing Nirodha Ñāṇa: The Cessation of Suffering (Forthcoming)
4. Walking Magga Ñāṇa: The Path to Liberation (Forthcoming)

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This volume builds upon the foundational understanding of Dependent Origination (paṭicca-samuppāda) established in "Breaking The Wheel." While the foundation book explains how suffering arises through conditional links, this current work focuses on developing direct insight into the nature of suffering itself.

RECOMMENDED APPROACH

Readers are strongly encouraged to:
1. Study and practice with the foundation book "Breaking The Wheel" before proceeding with this volume
2. Work through the series in sequence, as each book builds upon insights developed in previous volumes
3. Maintain regular meditation practice while studying these texts
4. Seek guidance from qualified teachers when necessary

May this series of texts serve as a practical guide for developing the successive insights that lead to complete liberation.

With metta, Bhikkhu Indasoma Siridantamahapalaka

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Chapter 63 – Samudaya-sacca Pahāna Pariyantaṃ (Complete Abandonment of the Noble Truth of the Origin of Suffering):

Pāli Reference

- **“Idaṃ dukkhasamudayaṃ ariyasaccaṃ”** – “This is the Noble Truth of the Origin of Suffering.” (SN 56.11, Dhammacakkappavattana Sutta)

- The Buddha identifies **taṇhā (craving)** as the root cause of dukkha:

    - **Kāma-taṇhā** (craving for sensual pleasures)

    - **Bhava-taṇhā** (craving for existence)

    - **Vibhava-taṇhā** (craving for non-existence)

Three Levels of Understanding (Pariññā)

1. **Ñāta-pariññā** – Knowledge of knowing craving: recognizing its presence and nature.

2. **Tīraṇa-pariññā** – Knowledge of investigation: examining how craving arises and sustains dukkha.

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3. **Pahāna-pariññā** – Knowledge of abandonment: cutting off craving through insight and practice.

(See SN 56.11; also supported in Visuddhimagga and Mogok Sayadaw's DO diagrams.)

Framework Analysis

1. Five Aggregates (Pañcakkhandhā)

- Craving clings to each aggregate:
    - *Rūpa*: craving for body, beauty, possessions
    - *Vedanā*: craving for pleasant feelings
    - *Saññā*: craving for memories, recognition
    - *Saṅkhārā*: craving for becoming through intentions
    - *Viññāṇa*: craving for continuity of consciousness
- Seeing their **anicca, dukkha, anattā** weakens craving.

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2. Twelve Sense Bases (Saḷāyatana)

- Craving arises at contact between base and object:
    - Eye + form → desire for beauty
    - Ear + sound → desire for music/praise
    - Mind + idea → craving for views, opinions
- Guarding the six doors reduces fuel for craving (SN 35.28 Āditta Sutta).

3. Eighteen Elements (Dhātuyo)

- Each of the six consciousnesses becomes a ground for craving.
- By seeing them as mere elements (dhātu), not as “mine,” one weakens taṇhā.

4. Four Noble Truths

- **Dukkha**: unsatisfactoriness of aggregates
- **Samudaya**: taṇhā as origin

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- **Nirodha**: cessation of taṇhā = cessation of dukkha
- **Magga**: Eightfold Path as the practical means of abandoning craving.

5. Dependent Origination (Paṭiccasamuppāda)

- Craving (taṇhā) is link 8, conditioned by feeling (vedanā).
- It conditions clinging (upādāna), then becoming (bhava), then birth (jāti), then aging-and-death (jarāmaraṇa).
- Breaking the cycle requires cutting at **vedanā** → **taṇhā** (C2 connection).

6. Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā**: mindfulness of body reduces sensual craving.
- **Vedanānupassanā**: seeing pleasant/unpleasant feelings as impermanent prevents craving.
- **Cittānupassanā**: observing “wanting mind” directly.
- **Dhammānupassanā**: investigating taṇhā within the framework of Four Noble Truths.

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Practical Application in Vipassanā

Daily Practice Cycle

1. **Morning Reflection**
    - Ānāpānasati 10 min
    - Recite Five Precepts
    - Set intention: “Today I will observe craving as it arises.”
2. **During Daily Life**
    - Apply **RAIN method**:
        - Recognize craving
        - Allow it
        - Investigate it
        - Non-identification with it

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3. **Meditation Technique (Mogok Method)**

   - Sit quietly, focus on breath.
   - When a desire arises, note: “wanting, wanting.”
   - Observe its arising, persisting, fading.
   - Connect with Dependent Origination: **vedanā → taṇhā → upādāna**.
   - Trace back to its root in **avijjā**.

4. **Evening Reflection**

   - Review where craving arose (kāma/bhava/vibhava).
   - Note moments where mindfulness cut off craving.
   - Cultivate mettā to weaken self-centered desires.

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Meditation Exercises

1. **Mindful Consumption**
    - When eating, observe the arising of craving for taste.
    - Reduce attachment by noting: “just flavor, impermanent.”
2. **Guarding Sense Doors**
    - Pause at the moment of seeing, hearing, etc.
    - Ask: “Is this worth clinging to?”
3. **Tracing DO in Real-Time**
    - Watch a feeling tone → craving impulse.
    - Interrupt at **vedanā** by noting impermanence.

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References

- SN 56.11 (Dhammacakkappavattana Sutta)
- SN 12.2 (Paṭiccasamuppāda Vibhaṅga Sutta)
- SN 35.28 (Āditta Sutta)

- **Internal Sources**:
  - *MogokSayadaw-MeditationOnMindAndFeeling.pdf*
  - *Full Data about DO with cycles diagrams.pdf*
  - *TheFourNobleTruths-By-UThandaing.pdf*
  - *Breaking the Wheel: A Practical Handbook on Dependent Origination*

✅ **Summary**:
Samudaya-sacca pahāna pariyantaṃ means full abandonment of craving—the second noble truth. It requires knowing craving (ñāta-pariññā), investigating its nature (tīraṇa-pariññā), and abandoning it (pahāna-pariññā). Vipassanā practice, especially focusing on the **vedanā → taṇhā** pivot, is the direct method to cut the chain of dependent origination, leading towards cessation (nirodha) and liberation (Nibbāna).

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Chapter 64 — Bhava-taṇhā Pahāna Pariyantaṃ

(Complete Abandonment of Craving for Existence)

1. Definition of Bhava-taṇhā

From **SN 56.11 Dhammacakkappavattana Sutta**, the Buddha explains the second noble truth (samudaya-sacca):
"There are these three kinds of craving: *kāma-taṇhā* (craving for sensual pleasures), *bhava-taṇhā* (craving for existence), and *vibhava-taṇhā* (craving for non-existence)."

- **Bhava-taṇhā**: craving for eternal or continued existence, clinging to self-identity, desire for rebirth in material (rūpabhava) and immaterial (arūpabhava) realms.

- It sustains the cycle of becoming (*bhava*) which leads to rebirth (*jāti*) and thus suffering (*dukkha*).

2. Framework Analysis

Five Aggregates (Pañcakkhandhā)

Bhava-taṇhā attaches itself to the aggregates, desiring their continuity:

- **Rūpa**: craving for refined physical form (rūpabhava).

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- **Vedanā**: delight in pleasant feelings, wanting them to persist.
- **Saññā**: attachment to identity through perceptions (“I am”).
- **Saṅkhārā**: craving for karmic volitions to generate future existence.
- **Viññāṇa**: craving for consciousness to continue eternally.
  All aggregates are **anicca, dukkha, anattā** (SN 22.59 Anattalakkhaṇa Sutta; SN 22.95 Phena Sutta).

Twelve Sense Bases (Dvādasāyatana)

Bhava-taṇhā operates through the six sense bases:

- Eye, ear, nose, tongue, body, mind → craving for continued contact with sights, sounds, smells, tastes, touches, and thoughts.
- Leads to upādāna (clinging) and further becoming.

Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Six internal bases, six objects, six consciousnesses.

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- Bhava-taṇhā craves the **continuity** of these elements as “me” or “mine.”
- Example: craving for eternal mind-consciousness (manoviññāṇadhātu).

Four Noble Truths

- **Dukkha**: All existence is unsatisfactory.
- **Samudaya**: Bhava-taṇhā is a root cause of dukkha.
- **Nirodha**: Abandoning craving for existence brings peace.
- **Magga**: Noble Eightfold Path (with right view and insight) cuts off bhava-taṇhā.

Dependent Origination (Paṭiccasamuppāda)

- *Vedanā → taṇhā → upādāna → bhava → jāti → jarāmaraṇa* (SN 12.2 Vibhaṅga Sutta).
- Bhava-taṇhā feeds the **present cause segment** (links 8–10) leading to future suffering.
- Mogok Sayadaw emphasizes: if craving (C2 bridge, vedanā → taṇhā) is broken, the chain leading to bhava ends.

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Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā**: seeing the body as impermanent, breaking desire for existence through the body.
- **Vedanānupassanā**: observing feelings without craving continuation.
- **Cittānupassanā**: noting mind-states of desire for becoming.
- **Dhammānupassanā**: contemplation of dhammas, especially the five aggregates and dependent origination, as non-self.

3. Practical Methods of Abandonment

From MN 43 and MN 2:

1. **Hearing True Dhamma** — correct view arises.
2. **Wise Attention (yoniso manasikāra)** — reflecting on impermanence.
3. **Practice** — applying insight in daily life.

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4. **Path Attainment** — stream-entry uproots identity view; arahantship fully abandons bhava-taṇhā.

From **Visuddhimagga XVII**: Insight into rise and fall of aggregates weakens craving; dispassion (*virāga*) leads to relinquishment.

4. Meditation Application (Mogok Sayadaw Method)

- **Observe present moment dependent origination**:
  Contact → Feeling → Craving (bhava-taṇhā appears here).

- **Practical noting**:

  - Pleasant feeling → “impermanent, not-self.”

  - Neutral feeling → “just passing, not me.”

  - Unpleasant feeling → “arising, ceasing.”

- **Cut at C2 bridge**: do not let feeling transform into craving.

- **Reflection**: “If I delight in continued existence, aging and death must follow.”

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Exercises:

1. **Walking meditation**: note “lifting, moving, placing”—see the body as conditioned process, not self.

2. **Sitting meditation**: observe “arising–passing” of breath, feelings, and thoughts.

3. **Contemplation on death (maraṇasati)**: see the futility of clinging to existence.

5. References

- SN 56.11 Dhammacakkappavattana Sutta
- SN 22.59 Anattalakkhaṇa Sutta
- SN 22.95 Phena Sutta
- DN 15 Mahānidāna Sutta
- MN 2 Sabbāsava Sutta
- MN 10 Satipaṭṭhāna Sutta

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- MN 43 Mahāvedalla Sutta

- **Commentarial & Internal Sources**:

  - *Visuddhimagga XVII* on bhava and dependent origination.
  - *Law of Dependent Origination 12 Links* (Past Cause, Present Cause, C2 bridge vedanā→taṇhā, role of bhava).
  - *Breaking the Wheel* (2025) — practical strategies for cutting bhava-taṇhā at the craving stage.
  - *The Five Aggregates in Buddhist Philosophy* (analysis of impermanence, non-self of aggregates).

  - Ledi Sayadaw, *Manual of Buddhism* — on bhava and craving for existence.

✅ **Summary**:
Bhava-taṇhā is the craving for continued existence, deeply rooted in self-identity and desire for rebirth. Its abandonment requires insight into impermanence, unsatisfactoriness, and non-self of aggregates; mindfulness practice through the four satipaṭṭhānas; and cutting the chain of dependent origination at the **feeling** → **craving** stage. Mogok Sayadaw's method emphasizes observing present-moment DO, breaking the link before becoming arises, leading to freedom from birth and death.

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Chapter 65 Vibhava-taṇhā Pahāna Pariyantaṃ

(Complete Abandonment of Craving for Non-Existence)

Definition from EBT

In the **Dhammacakkappavattana Sutta (SN 56.11)**, the Buddha identifies three types of craving (taṇhā):

1. **Kāma-taṇhā** – craving for sensual pleasures
2. **Bhava-taṇhā** – craving for existence
3. **Vibhava-taṇhā** – craving for non-existence

Vibhava-taṇhā is the desire for annihilation, the wish not to exist, often accompanied by **nihilistic views (uccheda-diṭṭhi)**. It manifests as:

- Hatred towards life or experience
- Longing for “nothingness” as escape
- Wrong view that complete annihilation is the highest goal

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Analysis Through Frameworks

1. Five Aggregates (Pañcakkhandhā)

- Vibhava-taṇhā arises as rejection of the aggregates themselves. One sees **rūpa, vedanā, saññā, saṅkhāra, viññāṇa** as burdensome and wants them to be destroyed.

- But the Buddha taught that liberation comes not by rejecting existence with aversion, but by **wisdom (paññā)** seeing them as **anicca, dukkha, anattā**.

- Mogok Sayadaw emphasizes: “One must not hate saṃsāra, but understand it through Dependent Origination. Only paññā cuts off diṭṭhi and taṇhā”.

2. Twelve Sense Bases (Saḷāyatana)

- Vibhava-taṇhā arises at contact when unpleasant experiences overwhelm.

- For example: ear + harsh sound → unpleasant feeling → craving for “this to end forever.”

- Instead of annihilation, the Buddha guides to **sense restraint (indriya-saṃvara)** and wise attention (yoniso manasikāra).

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3. Eighteen Elements (Aṭṭhārasa Dhātu)

- At the level of **dhātu**, vibhava-taṇhā shows as rejection of all elements:
    - “May eye-consciousness stop forever”
    - “May body-feeling disappear completely”
- But proper practice is to see them simply as **dhātu**—conditioned processes without self, not objects to be destroyed .

4. Four Noble Truths (Cattāri Ariyasaccāni)

- Vibhava-taṇhā is directly part of **Samudaya-sacca** (origin of dukkha).
- Abandonment (pahāna) comes through the **Magga-sacca** (Noble Eightfold Path) by developing Right View, not through annihilation.
- **Nirodha-sacca** (cessation) is not non-existence but realization of Nibbāna, the unconditioned.

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5. Dependent Origination (Paṭiccasamuppāda)

- Vibhava-taṇhā belongs to the **present cause segment** (links 8–10: taṇhā → upādāna → bhava).
- Mogok Sayadaw stresses the **second bridge (C2)**: **vedanā → taṇhā**. If one misreads unpleasant vedanā, vibhava-taṇhā arises.
- Cutting at C2 with mindfulness prevents clinging (upādāna) and becoming (bhava), stopping rebirth.

6. Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā**: Observe the body as elements, not "me to destroy."
- **Vedanānupassanā**: See unpleasant feelings as impermanent, not fuel for vibhava-taṇhā.
- **Cittānupassanā**: Note aversive mind states—"desire for nothingness present"—without identifying.
- **Dhammānupassanā**: Contemplate **taṇhā as a fetter** within the framework of the Four Noble Truths.

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Practical Application in Meditation

Daily Meditation on Vibhava-taṇhā

1. **Preparation**
    - Sit quietly, establish mindfulness on breath (ānāpāna).
    - Set intention: “I will observe craving for non-existence with wisdom, not aversion.”
2. **Recognition Phase (Satipaṭṭhāna, MN 10)**
    - When thoughts like “I don’t want to be here” or “I want to vanish” arise, note: *“aversion,” “nihilistic thought.”*
    - Recognize these as mental events, not truths.
3. **Investigation (MN 61 Ambalaṭṭhika Rāhulovāda Sutta)**
    - Ask: What feeling triggered this? Where is it felt in the body? How does it change?
    - Trace: vedanā → taṇhā.

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4. **Antidote Practices**

    - **Mettā Bhāvanā**: Send kindness to oneself—softens the aversion behind vibhava-taṇhā.
    - **Contemplation of Impermanence**: See all phenomena as passing, reducing the need for annihilation.
    - **Reflection on Kamma** (MN 9 Sammādiṭṭhi): Understand existence is lawful, not random.

5. **Daily Integration (RAIN method)**

    - **Recognize** vibhava-taṇhā
    - **Allow** it to be seen without suppression
    - **Investigate** causes and feelings
    - **Non-identify**: “This is just craving, not self”

6. **Supporting Practices (SN 46.51 Bojjhaṅga Sutta)**

    - Balance with **mindfulness, investigation, energy, joy, tranquillity, concentration, equanimity**.

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Key References

- **SN 56.11 Dhammacakkappavattana Sutta** – three kinds of craving.
- **MN 9 Sammādiṭṭhi Sutta** – Right View dispels wrong view of annihilation.
- **MN 38 Mahātaṇhāsaṅkhaya Sutta** – warns against eternalist and annihilationist extremes.
- **Mogok Sayadaw (Meditation on Mind and Feeling)** – emphasizes dependent origination and cutting craving at the feeling → craving link.
- **Breaking the Wheel (2025)** – identifies taṇhā (including vibhava-taṇhā) as one of the "two roots" (avijjā & taṇhā) sustaining saṃsāra.

Exercises

1. **Noting Exercise**: During meditation, when aversion to existence appears, label softly "vibhava-taṇhā, vibhava-taṇhā."
2. **Mettā Counterbalance**: End each session with five minutes of loving-kindness towards oneself and others.

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3. **Vedananupassanā Drill**: At least three times daily, stop and note: “pleasant, unpleasant, or neutral.” Watch how craving follows.

4. **Reflection Journal**: Write one example each day where you noticed the urge for non-existence, and how mindfulness changed the outcome.

✅ In this way, the practitioner abandons vibhava-taṇhā not through suppression or escape, but through **wisdom, mindfulness, and the Noble Eightfold Path**—walking the **Middle Way** between eternalism and annihilationism.

Chapter 66 — Kāma-taṇhā and Its Abandonment

Content Overview

Kāma-taṇhā (sensual craving) is one of the threefold cravings (taṇhā) identified by the Buddha as the origin of suffering (samudaya-sacca, SN 56.11). It refers to desire for sense-objects — forms, sounds, smells, tastes, touches, and mental objects. In the *Mahādukkhakkhandha Sutta* (MN 13), the Buddha described how sensual pleasures appear delightful but conceal suffering, like a skeleton gnawed by a dog, or a torch carried against the wind. This chapter explains the nature of kāma-taṇhā, its dangers, and practical methods of abandonment.

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Key Concepts

1. Nature of Kāma-taṇhā

- Desire for the **five kāmaguṇā** (sense objects: rūpa, sadda, gandha, rasa, phoṭṭhabba).
- Attachment to sensual pleasures as sources of happiness.
- Perpetuates saṃsāra by binding beings to the **kilesa-vaṭṭa** (round of defilements).

2. Dangers of Sensuality

- MN 13: likened to a skeleton, a lump of meat, a torch, or a pit of glowing coals.
- AN 4.10: sensual pleasures are of little satisfaction but much suffering.
- As Mogok Sayadaw emphasized, sensual craving fuels the **C2 bridge (vedanā → taṇhā)** in Dependent Origination, which perpetuates rebirth.

Abandonment Methods

1. Contemplation of Unattractiveness (Asubha-bhāvanā)

- 32 body parts analysis.

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- Cemetery contemplations.
- Seeing the body as elements (dhātu-manasikāra).
- Supported by Pa-Auk Sayadaw's *element meditation*.

2. Sense Restraint (Indriya-saṃvara)

- Guarding the six sense doors.
- Practicing mindfulness at the moment of contact (phassa).
- Reducing opportunities for unwholesome proliferation.

3. Foundations of Mindfulness

- Kāyānupassanā: observing body unattractiveness.
- Vedanānupassanā: noting how feelings trigger craving.
- Cittānupassanā: watching lustful mind states arise and pass.

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- Dhammānupassanā: contemplating the five hindrances, especially sensual desire (kāmacchanda).

4. Practical Exercises

- Moderation in eating (bhojane mattaññutā).
- Reducing indulgence in sleep.
- Minimizing unnecessary possessions (appicchatā, santutthi).
- Recollection of death (maraṇasati) to weaken attachment.

5. Mogok Sayadaw's Method

- Observe directly the link **vedanā** → **taṇhā** in daily life.
- When pleasant feeling arises, note its impermanence.
- By not letting craving seize the feeling, the cycle of upādāna → bhava is interrupted.

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Framework Analysis

- **Five Aggregates (Khandhā):** Kāma-taṇhā clings to rūpa (form) and conditions vedanā (feeling) → craving. Seeing all aggregates as impermanent dissolves attachment.

- **Twelve Sense Bases (Āyatanāni):** Kāma-taṇhā feeds on the six internal bases contacting six external bases (eye–form, ear–sound, etc.).

- **Eighteen Elements (Dhātuyo):** Each sense-object + sense-organ + consciousness provides a ground for sensual craving.

- **Four Noble Truths:** Kāma-taṇhā is the *samudaya-sacca* (origin of dukkha); its abandonment is *nirodha-sacca*.

- **Dependent Origination (Paṭiccasamuppāda):** At the C2 bridge (vedanā → taṇhā), craving arises; restraint and mindfulness here break the cycle.

- **Four Satipaṭṭhānā:** Using body contemplation (asubha), feeling-watching, mind observation, and dhamma investigation to weaken craving.

Meditation Application

1. **Sitting Meditation:**

- Begin with mindfulness of breathing to stabilize the mind.
- Shift to *asubha* contemplation (body parts, cemetery contemplations).
- Observe pleasant feelings without leaning into them; note impermanence.

2. **Walking Meditation:**
   - Keep attention on touch sensation in each step.
   - When visual or auditory stimuli trigger craving, return attention to walking contact.
3. **Daily Life Practice:**
   - At meals, contemplate food as four elements, not sensual delight.
   - When desire arises (for possessions, entertainment, people), mentally note “craving, craving.”
   - Reflect on impermanence and danger in sensual pleasures.

References

- **Pali Canon:** MN 13 *Mahādukkhakkhandha Sutta*, AN 4.10 *Kāmasutta*, SN 56.11 *Dhammacakkappavattana Sutta*.

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- **Mogok Sayadaw:** Emphasis on vedanā → taṇhā as the live link.
- **Mahāsi Sayadaw:** Satipaṭṭhāna vipassanā method.
- **Pa-Auk Sayadaw:** Asubha and element meditation.
- **Ledi Sayadaw:** Doctrinal clarity on sensual craving.
- **Modern summary:** *Breaking the Wheel* (Sao Dhammasami) Ch. 41: interventions for three cravings.

Chapter 67 on **Rūpa-taṇhā (craving for form/material existence) and its abandonment**,

Nature of Rūpa-taṇhā

Rūpa-taṇhā is craving directed toward material existence (*rūpa-bhava*) and physical form (*rūpa-khandha*):

- Attachment to the physical body and external forms.
- Desire for continued material existence in human and rūpa-brahma realms.
- Clinging to bodily experiences and refined meditative states associated with form (e.g., rūpāvacara jhāna).

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- Subtle attachment to the *illusion of solidity* in the four great elements (earth, water, fire, air).

Framework Analysis

1. Five Aggregates (Pañcakkhandhā)

- **Rūpa (form):** Basis of craving; taken as permanent, pleasant, and self.
- **Vedanā (feeling):** Pleasant sensations in the body reinforce attachment.
- **Saññā (perception):** Recognizes form as “I” or “mine.”
- **Saṅkhārā (formations):** Drives actions to preserve and beautify the body.
- **Viññāṇa (consciousness):** Consciousness bound to form, sustaining material clinging.

Insight: Seeing rūpa as impermanent, suffering, and non-self breaks the illusion (SN 22.95 Phena Sutta – “form is like foam”).

2. Twelve Sense Bases (Saḷāyatana)

- Eye craving forms, body craving tactile sensations → reinforce attachment to material existence.

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- Rūpa-taṇhā is fueled by delighting in sense-contact through the six doors.

- Mogok Sayadaw emphasizes guarding the six sense doors (indriya-saṃvara) to cut craving before it solidifies.

3. Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Six organs, six objects, six consciousnesses → craving arises when rūpa-dhātu (form element) is misperceived as substantial.

- Example: Eye + visible form + eye-consciousness = pleasant feeling → craving.

- Vipassanā trains one to see these as bare processes, not as self.

4. Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha:** Material body is subject to affliction, aging, and death.

- **Samudaya:** Rūpa-taṇhā is a source of suffering.

- **Nirodha:** Abandonment of attachment to form ends dukkha.

- **Magga:** Satipaṭṭhāna practice and contemplation of elements reveal impermanence of form.

5. Dependent Origination (Paṭiccasamuppāda)

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- Contact with forms → feeling → craving (rūpa-taṇhā) → clinging → becoming.
- In the Mogok Wheel, rūpa-taṇhā sits in the Present Cause segment, feeding future birth.
- Cutting at **vedanā** → **taṇhā** bridge is crucial: if feelings are observed without grasping, craving ceases.

6. Four Foundations of Mindfulness (Satipaṭṭhānā)

- **Kāyānupassanā:** Contemplating 32 body parts, postures, elements to weaken attachment.
- **Vedanānupassanā:** Seeing pleasant/unpleasant/neutral feelings in the body without craving.
- **Cittānupassanā:** Watching mind's delight in material form.
- **Dhammānupassanā:** Observing attachment to rūpa as a fetter (SN 35.28 Āditta Sutta – "burning" with passion).

Methods of Abandonment

1. **Direct Contemplation**
    - Meditate on four great elements: solidity, fluidity, heat, motion.

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- See body as hollow, like foam (SN 22.95).

2. **Five Aggregates Analysis**
    - Recognize form as conditioned and empty.
    - Shift view from “person” to “process.”
3. **Practical Meditation**
    - Body contemplation (32 parts).
    - Element meditation (paṭhavī, āpo, tejo, vāyo).
    - Mindfulness of breathing (ānāpānasati) as anchor.
4. **Supporting Practices**
    - Maranānussati (death contemplation).
    - Asubha bhāvanā (repulsiveness of body).
    - Reflection on Dependent Origination (form arises only with conditions).

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5. **Daily Implementation**

    - Mindful awareness of posture and movements.
    - Observe bodily sensations as impermanent.
    - Reduce body-identification in speech and thought (“my body” → “this body”).

Meditation Application (Mogok Method)

Mogok Sayadaw stresses observing **dependent origination in the present moment**:

- When eye sees form → feeling arises.
- If misperceived, craving (rūpa-taṇhā) forms.
- Note: “seeing, feeling, craving” — and observe the chain without grasping.

Practice Exercise

- Sit in meditation, focus on bodily sensations.

- Label: “pressure,” “heat,” “movement.”
- Do not add “I feel” — keep impersonal element language.
- When pleasant feelings arise in the body, watch their fading.
- This cuts attachment at the **vedanā → taṇhā** link.

References

    - SN 22.95 *Phena Sutta* (form is like foam).
    - SN 22.59 *Anattalakkhaṇa Sutta* (form is non-self).
    - SN 35.28 *Āditta Sutta* (sense bases are burning).
- **Mogok Sayadaw:** *Meditation on Mind and Feeling*; DO Wheel diagrams.
- **Ledi Sayadaw:** *Manual of Buddhism* – rūpa analysis.
- **Breaking the Wheel** – practical DO applications.

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Chapter 68 – Abandoning the First Three Fetters at Stream-entry

Content Overview

At the moment of stream-entry, three fetters that bind beings to saṃsāra are completely and irreversibly abandoned:

1. **Sakkāya-diṭṭhi** (identity view)
2. **Vicikicchā** (skeptical doubt)
3. **Sīlabbata-parāmāsa** (attachment to rites and rituals)

This chapter explains the doctrinal foundation of these fetters, the methods of abandoning them, and how this marks the entry into the noble path.

Key Concepts

1. Sakkāya-diṭṭhi (Identity View)

- Defined as the belief that the five aggregates are self, in self, belonging to self, or containing self.

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- MN 44 and SN 22.59 (Anattalakkhaṇa Sutta) explain that when aggregates are seen with wisdom as impermanent, unsatisfactory, and non-self, identity view collapses.

- There are 20 permutations of self-view (e.g., form is self, self possesses form, etc., across all aggregates).

A detailed explanation of Sakkāya-diṭṭhi (Identity View):

The 20 Types of Identity View:

1. Related to Form (Rūpa):

- View of form as self

- Self as possessing form

- Form as being in self

- Self as being in form

2. Related to Feeling (Vedanā):

- View of feeling as self

- Self as possessing feeling

- Feeling as being in self

- Self as being in feeling

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3. Related to Perception (Saññā):

- View of perception as self

- Self as possessing perception

- Perception as being in self

- Self as being in perception

4. Related to Mental Formations (Saṅkhāra):

- View of formations as self

- Self as possessing formations

- Formations as being in self

- Self as being in formations

5. Related to Consciousness (Viññāṇa):

- View of consciousness as self

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- Self as possessing consciousness
- Consciousness as being in self
- Self as being in consciousness

Methods for Abandoning Sakkāya-diṭṭhi:

1. Direct Investigation:
- Examining each aggregate as impermanent (anicca)
- Seeing their unsatisfactory nature (dukkha)
- Understanding their selfless nature (anattā)

2. Practical Meditation Approaches:
- Mindfulness of the body (kāyānupassanā)
- Observation of feelings (vedanānupassanā)
- Watching mind states (cittānupassanā)

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- Investigation of dhammas (dhammānupassanā)

3. Analytical Methods:

- Understanding dependent origination (paṭicca-samuppāda)
- Contemplating the elements (dhātu-manasikāra)
- Examining cause and effect

4. Key Points for Practice:

- Regular contemplation of the five aggregates
- Seeing their changing nature
- Understanding their conditioned existence
- Recognizing their empty nature

Key Suttas for Reference:

- MN 44 Cūḷavedalla Sutta

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- SN 22.89 Khemaka Sutta

- MN 109 Mahāpuṇṇama Sutta

The complete abandonment occurs at:

- Stream-entry (sotāpatti-magga)

- Through direct insight into the Four Noble Truths

- With the realization of Nibbāna

Frameworks:

- **Five Aggregates**: Insight into impermanence and non-self dissolves identification.
- **Sense Bases / Elements**: Seeing perception and contact as conditioned prevents clinging.
- **Dependent Origination**: Sakkāya-diṭṭhi is rooted in *avijjā*; its end begins with seeing *pañcakkhandhā* as not-self.

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2. Vicikicchā (Skeptical Doubt)

- Doubt about the Buddha, Dhamma, Saṅgha, training, past/future lives, and causality (*paṭiccasamuppāda*).
- SN 12.23 shows that understanding conditionality dispels doubt.
- MN 2 (Sabbāsava Sutta) teaches that wise attention (*yoniso manasikāra*) uproots uncertainty.

A detailed explanation of Vicikicchā (Skeptical Doubt):

Eight Areas of Doubt (According to Commentaries):

1. Doubt about the Buddha:

- His enlightenment

- His perfect wisdom

- His compassion

- His extraordinary qualities

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2. Doubt about the Dhamma:

- Effectiveness of the practice
- Reality of Nibbāna
- Validity of the teachings
- Practicality of the path

3. Doubt about the Sangha:

- Their attainments
- Their practice
- Their guidance
- Their realization

4. Doubt about the Training:

- Effectiveness of sīla
- Value of meditation

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- Possibility of awakening

- Methods of practice

5. Doubt about the Past:

- Past lives

- Past kamma

- Previous Buddhas

- Previous world cycles

6. Doubt about the Future:

- Future results of kamma

- Possibility of future lives

- Future Buddha Metteyya

- Future consequences

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7. Doubt about Both Past and Future:

- Law of kamma
- Rebirth process
- Causality
- Moral causation

8. Doubt about Dependent Origination:

- Causal relationships
- Conditionality
- Process of becoming
- Nature of existence

Methods for Abandoning Vicikicchā:

1. Direct Practice:

- Study of authentic texts

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- Association with wise teachers

- Personal investigation

- Meditation practice

2. Development of Understanding:

- Learning correct doctrine

- Clarifying misconceptions

- Resolving intellectual doubts

- Direct experiential knowledge

3. Supporting Factors:

- Faith (saddhā) development

- Wise attention (yoniso manasikāra)

- Discussion with knowledgeable practitioners

- Personal verification through practice

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Key Suttas for Reference:

- AN 3.65 Kesaputtiya Sutta (Kālāma Sutta)
- MN 56 Upāli Sutta

Signs of Progress:

- Increasing confidence in the Triple Gem
- Clarity about the path
- Reduction in skeptical thinking
- Growing conviction through practice

Complete eradication occurs at:

- Stream-entry (sotāpatti-magga)
- Through direct seeing of the Four Noble Truths
- With the first glimpse of Nibbāna

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Frameworks:

- **Four Noble Truths**: Stream-enterers directly realize them, ending doubt.

- **Dependent Origination**: Seeing conditionality experientially (*idappaccayatā*) dispels hesitation.

3. Sīlabbata-parāmāsa (Attachment to Rites & Rituals)

A detailed explanation of Sīlabbata-parāmāsa (Attachment to Rites and Rituals):

Nature of Sīlabbata-parāmāsa:

1. Wrong Views About Purification:
- Believing mere rituals lead to liberation
- Taking rules and observances as ends in themselves
- Mistaking external practices for inner transformation
- Clinging to ceremonial acts as means of salvation

2. Common Manifestations:
- Animal-like practices (go-vata, kukkura-vata)
- Mechanical repetition of rituals
- Blind adherence to traditions
- Superstitious practices

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Types of Misunderstandings:

1. About Sīla (Morality):
- Believing mere rule-following leads to liberation
- Missing the purpose of ethical conduct
- Mechanical observance without understanding
- Rigid adherence without wisdom

2. About Religious Practices:
- Believing in purification through:
  Bathing in sacred rivers
  Performing fire rituals
  Extreme asceticism
  Meaningless ceremonies

3. About Spiritual Development:
- Misunderstanding the path to liberation
- Confusing means with ends
- Following practices without investigation
- Attachment to form over substance

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Correct Understanding:

1. True Purpose of Practice:
- Development of wisdom
- Purification of mind
- Cultivation of insight
- Liberation through understanding

2. Role of Conventional Practices:
- Supporting mindfulness
- Developing concentration
- Fostering community
- Creating conducive conditions

Methods for Abandonment:

1. Direct Understanding:
- Seeing the Noble Eightfold Path clearly
- Understanding causality
- Recognizing true purification
- Developing right view

2. Practical Approach:
- Investigation of results

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- Testing practices against Dhamma
- Examining intentions
- Observing actual outcomes

Signs of Progress:

1. Understanding:
- Clear comprehension of path factors
- Recognition of effective practice
- Discernment of what leads to liberation
- Understanding of genuine transformation

2. Practice:
- Focus on essential aspects
- Balance in practice
- Integration of wisdom
- Natural ethical conduct

Complete Abandonment:
- Occurs at stream-entry
- Through understanding Four Noble Truths
- With direct insight into reality
- Leading to unshakeable right view

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- Belief that purity comes from external observances, mechanical rituals, or moral practices divorced from right view.

- MN 22 (Alagaddūpama Sutta) stresses that Dhamma is like a raft—means to an end, not to be clung to.

- The Eightfold Path is understood as the true path of purification, not rites.

Methods of Abandonment

1. **Direct Practice**
    - Vipassanā on the five aggregates, six sense bases, and dependent origination.
    - Four Foundations of Mindfulness (*satipaṭṭhāna*).
    - Mogok Sayadaw emphasizes seeing arising/ceasing of phenomena as the way to uproot *diṭṭhi*.
2. **Intellectual Understanding**
    - Study of dependent origination (SN 12.1–12.2).

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    - Comprehension of the Four Noble Truths.

3. **Supporting Conditions**
    - Association with wise beings (*kalyāṇa-mitta*).
    - Hearing true Dhamma.
    - Wise attention (*yoniso manasikāra*).

Practical Application in Meditation

- **Kāyānupassanā**: Contemplate body as four elements; uproots belief in body as self.
- **Vedanānupassanā**: Observe pleasant, painful, neutral feelings as impermanent; breaks craving and identity view.
- **Cittānupassanā**: See mind with greed, hatred, delusion, or free from them; loosens doubt.
- **Dhammānupassanā**: Contemplate hindrances, aggregates, sense bases, Four Noble Truths; uproots ritual attachment and wrong view.

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Mogok Method:

- Trace experience through *vedanā* → *taṇhā* → *upādāna*.
- Stop at feeling by observing impermanence → craving does not arise → clinging and becoming cease.

Key Sutta References

- **MN 2** Sabbāsava Sutta – abandonment of defilements.
- **SN 22.59** Anattalakkhaṇa Sutta – non-self of aggregates.
- **SN 12.2** Vibhaṅga Sutta – Dependent Origination.
- **MN 22** Alagaddūpama Sutta – raft simile for abandoning rites.
- **AN 10.61** Avijjā Sutta – ignorance as root.

Exercises

1. **Daily Reflection**: “This is not mine, I am not this, this is not my self” (on body, feeling, mind states).

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2. **Mindfulness Drill**: At each contact moment, identify:
    - Aggregate in play (rūpa, vedanā, etc.)
    - Conditional chain (phassa → vedanā → taṇhā).
3. **Ritual Check**: Reflect whether you place reliance on external rites or on Noble Eightfold Path practice.
4. **Faith Building**: Chant Triple Gem recollection; reflect on qualities of Buddha, Dhamma, Saṅgha.

✅ **Summary**: At Sotāpatti-magga, wrong identity view, doubt, and ritual attachment are eradicated forever. This breakthrough rests on direct realization of conditionality (*paṭiccasamuppāda*), the Four Noble Truths, and insight into the aggregates. The practitioner now possesses unshakeable faith, irreversible confidence, and is guaranteed liberation within seven lifetimes.

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Chapter 69 *“Sabbesaṃ apāya bhavagāmi kammānaṃ anavasesa-pahāna pariyantaṃ”*

Pali Sentence and Source

Pali:
“Sabbesaṃ apāya bhavagāmi kammānaṃ anavasesa-pahāna pariyantaṃ”

Translation:
“The complete abandonment of all actions (kamma) leading to the lower realms (apāya) and unfavorable existence (bhava).”

Canonical context:

- AN 3.85 *Sekha Sutta*: describes the training and the irreversible security of a Stream-enterer.
- SN 25.1 *Cakkhu Sutta*: affirms that one who has seen the Dhamma cannot fall back to the lower realms.

More Detail about The Stream-enterer (sotāpanna) has permanently closed the door to these lower realms through:

- Elimination of wrong view (micchā diṭṭhi)

- Establishment of unshakeable faith in the Triple Gem

- Perfect moral conduct (sīla). Very Specifics and references

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Here's a detailed analysis of how a Stream-enterer closes the door to lower realms:

1. Elimination of Wrong View (Micchā Diṭṭhi):

A. Abandonment of Specific Wrong Views:

- Natthika diṭṭhi (nihilistic view)

- Ahetuka diṭṭhi (view of causelessness)

- Akiriya diṭṭhi (view of non-action)

Reference: MN 60 Apaṇṇaka Sutta

B. Twenty Forms of Identity View (Sakkāya-diṭṭhi):

- Five regarding form (rūpa)

- Five regarding feeling (vedanā)

- Five regarding perception (saññā)

- Five regarding formations (saṅkhāra)

- Five regarding consciousness (viññāṇa)

2. Unshakeable Faith (Aveccappasāda):

A. Faith in the Buddha:

"So Bhagavā itipi arahaṃ sammāsambuddho..."

- Understanding nine qualities of the Buddha

- Experiential verification of teachings

Reference: AN 10.92 Vera Sutta

B. Faith in the Dhamma:

"Svākkhāto Bhagavatā dhammo..."

- Direct seeing of the Four Noble Truths

- Understanding Dependent Origination

Reference: SN 12.27 Paccaya Sutta

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C. Faith in the Sangha:

"Suppaṭipanno Bhagavato sāvakasaṅgho..."

- Understanding eight types of noble beings

- Recognition of true practitioners

Reference: MN 7 Vatthūpama Sutta

3. Perfect Moral Conduct (Sīla):

A. Ariyakanta Sīla (Noble Ones' Virtue):

- Naturally maintained precepts

- Unbroken, untorn conduct

Reference: AN 6.97 Ānisaṃsa Sutta

B. Four Factors of Stream-Entry (Sotāpattiyaṅga):

- Unwavering faith in Buddha

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- Unwavering faith in Dhamma

- Unwavering faith in Sangha

- Perfect virtue dear to noble ones

Reference: SN 55.2 Ogadha Sutta

Specific Changes in Stream-enterer:

1. Cognitive Transformation:

- Clear understanding of kamma

- Seeing causality clearly

Reference: AN 3.85 Sekha Sutta

2. Ethical Transformation:

- Incapable of breaking five precepts

- Natural ethical behavior

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Reference: AN 9.12 Saupādisesa Sutta

3. Emotional Transformation:

- Reduced greed and hatred

- Increased emotional stability

Reference: SN 55.40 Nandiya Sutta

Verification of Attainment:

1. Internal Markers:

"Ariyakantāni sīlāni akhaṇḍāni"

- Unbroken virtuous conduct

- Natural ethical inclination

Reference: AN 5.179 Gihī Sutta

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2. External Signs:

- Four factors firmly established

- Absence of gross misconduct

Reference: SN 55.37 Mahānāma Sutta

Results and Benefits:

1. Maximum Seven Lives:

"Sattakkhattuparamaṃ"

- Maximum of seven more births

- Only in human or deva realms

Reference: AN 3.89 Paṭhama Sikkhā Sutta

2. Protected from Lower Realms:

"Abhabbo tāni kammāni kātuṃ"

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- Incapable of actions leading to lower realms

- Natural ethical restraint

Reference: AN 9.12 Saupādisesa Sutta

3. Progressive Path:

- Guaranteed enlightenment

- Maximum period defined

Reference: SN 13.1 Nakhasikha Sutta

Important Note:

These attainments are verified through direct experience and insight, not merely through intellectual understanding. As stated in AN 3.85, a stream-enterer knows these qualities in themselves through direct knowledge.

Framework Analysis

1. Five Aggregates (Pañcakkhandhā)

The verse implies that the aggregates, when driven by ignorance and craving, can create actions leading to woeful realms. But for a sotāpanna:

- **Rūpa** (form) → seen as impermanent, not clung to.
- **Vedanā** (feeling) → known as conditioned, not followed into craving.
- **Saññā** (perception) → understood as just recognition, not misperceived as "self."
- **Saṅkhārā** (formations) → no longer rooted in wrong view (micchā diṭṭhi); hence cannot generate apāya kamma.
- **Viññāṇa** (consciousness) → purified through right view, no basis for rebirth in lower planes. Thus, wrong-view–based kamma ceases .

2. Twelve Sense Bases (Saḷāyatana)

- Lower-realm actions arise when the six internal bases (eye, ear, etc.) contact their six external objects with ignorance.

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- For a sotāpanna, contact (phassa) is guarded by wisdom; thus the door from vedanā → taṇhā → upādāna does not escalate into unwholesome kamma strong enough to lead to apāya.

3. Eighteen Elements (Dhātu)

The six organs, six objects, and six consciousnesses provide the field where wholesome/unwholesome kamma is made.

- In lower-realm kamma, elements are misused (e.g., eye-consciousness fueling greed).

- For a Stream-enterer, elements are known as impermanent processes, reducing the likelihood of generating apāya-seeds .

4. Four Noble Truths

- **Dukkha:** Lower realms epitomize extreme suffering.

- **Samudaya:** Cause = craving (taṇhā) supported by wrong view.

- **Nirodha:** Sotāpanna has cut the fetters of self-view, doubt, and clinging to mere rites, so apāya rebirth is impossible.

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- **Magga:** Right View secures the path. Hence this verse expresses the fruit of understanding the Truths.

5. Dependent Origination (Paṭiccasamuppāda)

- Normally: Avijjā → Saṅkhārā → Viññāṇa → … → Jāti → Jarāmaraṇa.
- Apāya-kamma comes from **akusala saṅkhārā** rooted in avijjā.
- For a sotāpanna, ignorance regarding the Triple Gem is destroyed. Thus the cycle is cut; although other links continue, apāya-path kamma is blocked .

6. Four Foundations of Mindfulness (Satipaṭṭhāna)

The sotāpanna secures safety by mindfulness:

- **Kāyānupassanā:** Contemplating body prevents identification.
- **Vedanānupassanā:** Feelings seen as impermanent → no craving.
- **Cittānupassanā:** Mental states known directly → not owned.
- **Dhammānupassanā:** Dhammas (e.g., fetters, hindrances) clearly understood → fetters cut.

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Practical Application in Vipassanā

Mogok Sayadaw's Emphasis

- **Observe present flow:** vedanā → taṇhā.
- For sotāpanna, understanding breaks the C2 connection (vedanā→taṇhā), ensuring no new apāya kamma arises .
- **Meditation Exercise:**
    1. Sit quietly and watch contact → feeling.
    2. Note: "pleasant, unpleasant, neutral."
    3. See its impermanence.
    4. When craving starts, recall: "This is conditioned; no self here."
    5. Rest in dispassion (virāga).
- **Walking meditation:** observe how each step produces sensation, but none compels craving.

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Visuddhimagga Support

- Purification by overcoming doubt (Vism XIX): understanding kamma & result dispels fear of apāya .

- Purification by vision of the path (Vism XXII): sotāpanna eradicates the first three fetters and closes the door to the woeful planes.

References

- **Suttas:** AN 3.85 Sekha Sutta; SN 25.1 Cakkhu Sutta; SN 12.2 *Paticcasamuppāda-vibhaṅga*; SN 22.59 *Anattalakkhaṇa Sutta*.

- **Commentaries:** *Visuddhimagga* XVII–XIX .

- **Mogok Method:** DO wheel diagrams, three connectors (C1–C3), two roots (avijjā & taṇhā) .

- **Five Aggregates:** analysis in *SN 22* and modern commentary .

✅ **Summary for Chapter 69:**
This verse expresses the **safety of a Stream-enterer**: the complete, irreversible abandonment of all kamma leading to apāya. Through insight into the aggregates, bases, elements, Four Truths, and dependent origination, supported by mindfulness, the sotāpanna's wrong views are destroyed. In practice, mindfulness of feeling at the moment of contact prevents craving, ensuring freedom from future rebirth in the woeful planes.

Chapter-70: “Sabbesaṃ apāya-bhavānaṃ anavasesa-pahāna pariyantaṃ”

Pali Sentence and Reference

Pali: *Sabbesaṃ apāya-bhavānaṃ anavasesa-pahāna pariyantaṃ*
Translation: “The complete abandonment, without remainder, of all existences in the apāya realms (lower realms).”

- **Sabbesaṃ** = of all, every
- **Apāya-bhavānaṃ** = existences of the woeful states (hell, animal, ghost, asura)
- **Anavasesa** = without remainder
- **Pahāna** = abandonment, letting go, eradication
- **Pariyantaṃ** = end, boundary, completion

This phrase describes the attainment of *stream-entry (sotāpatti)*. Once entered, the noble disciple cuts off all kamma leading to rebirth in the lower four realms (*apāya*).

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Framework Analysis

1. Five Aggregates (Pañca-khandhā)

- A Stream-enterer sees that *form, feeling, perception, formations, consciousness* are not “self” but impermanent processes.

- Through insight into anattā, the view of self (*sakkāya-diṭṭhi*) is destroyed. With this, future rebirth in apāya is cut off.

2. Twelve Sense Bases (Saḷāyatana)

- Wrong view and craving at the six sense-doors generate apāya-bound kamma.

- The Stream-enterer restrains and observes them mindfully, preventing *vedanā* → *taṇhā* escalation (the C2 bridge in Mogok method).

3. Eighteen Elements (Aṭṭhārasa Dhātuyo)

- Eye, object, and eye-consciousness (etc.) are seen as bare dhammas, not “mine.”

- This uproots clinging, so that sense-experience no longer feeds the causes for apāya rebirth.

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4. Four Noble Truths (Cattāri Ariyasaccāni)

- **Dukkha:** Life in apāya is the most intense form of suffering.
- **Samudaya:** Caused by ignorance and craving, expressed as unwholesome kamma.
- **Nirodha:** Sotāpanna's realization ensures this cycle is broken—no more apāya rebirth.
- **Magga:** The Eightfold Path as actually practiced brings about this irreversible safety.

5. Dependent Origination (Paṭiccasamuppāda)

- Apāya existence arises from *avijjā → saṅkhāra → viññāṇa → nāmarūpa … bhava → jāti*.
- Mogok Sayadaw emphasizes C2 (*vedanā → taṇhā*) as the live junction: the Stream-enterer observes feeling without clinging, cutting the chain at its root.
- Thus, the karmic seed for apāya-bhava cannot arise.

6. Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā:** Body observed as elements; dissolves sensual greed.

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- **Vedanānupassanā:** Feeling seen as impermanent tones; craving cut off.
- **Cittānupassanā:** Mind recognized with defilements/non-defilements.
- **Dhammānupassanā:** Contemplation of hindrances, aggregates, truths—leading to stream-entry.

Practical Application in Vipassanā (Mogok Method)

1. **Daily Practice:**
    - Sit and observe contact → feeling → craving. Note how pleasant/unpleasant tones arise and vanish.
    - Apply “information, not instruction”: feelings are known as phenomena, not orders.
2. **Walking Meditation:**
    - Label each step as *rising, falling*. Observe vedanā associated with effort.
    - Note craving for comfort or aversion to pain.

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3. **Mogok Sayadaw's Stress:**
    - Apāya arises from ignorance and craving.
    - Liberation begins when vedanā is seen clearly: "this is arising, this is ceasing."
4. **Path of Purification (Visuddhimagga):**
    - Practice progresses through *sīla–samādhi–paññā*.
    - Vipassanā-ñāṇa culminates in stream-entry, ensuring *apāya-pahāna*.

References

- **EBT:** SN 12.2 (Paṭiccasamuppāda-vibhaṅga), SN 55.24 (Sotāpanna Sutta), AN 3.85.
- **Mogok Sayadaw:** *Meditation on Mind and Feeling*; *Full Data with DO diagrams*.
- **Commentaries:** *Visuddhimagga* XVII on cutting off apāya rebirth.
- **Modern Sources:** *Breaking the Wheel* (2025).

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Exercises for Practitioners

1. **Vedanānupassanā Drill:**
    - Sit 15 minutes. Label each feeling: “pleasant,” “unpleasant,” “neutral.”
    - Watch if craving arises. If so, note “taṇhā.”
2. **Cittānupassanā Drill:**
    - During daily activity, note mind with defilement: “greedy mind,” “angry mind,” “distracted mind.”
    - This builds dispassion, cutting apāya causes.
3. **Reflection:**
    - Recite: *“Sabbesaṃ apāya-bhavānaṃ anavasesa-pahāna pariyantaṃ”* as protection.
    - Contemplate its meaning: Stream-entry = true refuge, safety from lower realms.
      ✅ In summary, this phrase assures that the **Stream-enterer closes forever the door to apāya**, through wisdom into the aggregates, mindfulness at the sense-doors, and breaking the *vedanā → taṇhā* chain by insight. This is the first unshakeable “true security” on the path.

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Chapter 71 — “On entering the Noble Path there is the complete abandoning—without remainder—of coarse sensual desire and ill-will.”

Content Overview

This chapter explains how progress on the Noble Eightfold Path culminates in the **eradication** (anavaśeṣa-pahāna) of two powerful defilements—**sensual desire (kāmarāga)** and **ill-will (byāpāda/paṭigha)**—first in their **coarse (oḷārika)** forms, then entirely. Canonical definitions of the hindrances and fetters provide the doctrinal map; practice uses Satipaṭṭhāna, the present-moment link in Dependent Origination (vedanā → taṇhā), and targeted antidotes (asubha for lust; mettā for aversion). The threshold distinctions are: **Sakadāgāmī** weakens sensual desire and ill-will; **Anāgāmī** cuts them off. (Wikipedia, SuttaCentral)

Key Concepts (quick clarity)

- **Nīvaraṇa vs. Saṃyojana:** Sensual desire and ill-will are both **hindrances** (kāmacchanda/byāpāda) that obstruct meditation and **fetters** (kāmarāga/paṭigha) that bind to rebirth. Hindrances are subdued repeatedly; fetters are **uprooted** by path-moments. (SuttaCentral, Wikipedia)

- **Stages on the Path:**
  – **Sakadāgāmī (once-returner):** the two are **significantly weakened**.

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– **Anāgāmī (non-returner):** the two are **eradicated**. (Wikipedia)

- **“Coarse (oḷārika)” vs. subtle:** Traditional expositions distinguish **gross** sensual lust/ill-will (oḷārika) and **residual/subtle** (anusahagata); gross is subdued earlier, subtle is finished at Anāgāmī. (ir.uwest.edu)

- **“Anavaśeṣa-pahāna” (abandoning without remainder):** a standard formula in the suttas for **total** eradication by supramundane path. (See lists around the higher/lower fetters.) (SuttaCentral)

Canonical Anchors (read these with your students)

- **Hindrances named:** SN 46.37. (SuttaCentral)

- **Fetters & stages:** SN 45.179–180 summarize lower vs. higher fetters; non-returners cut the **first five**, which include sensual desire and ill-will. (SuttaCentral)

- **Feeling → reaction (how to cut at the bridge):** MN 44 explains feeling and the abandoning of latent reactions by understanding; SN 36.3 pairs **pleasant → lust**, **painful → aversion**, **neutral → ignorance**, showing where to “pull the plug.” (SuttaCentral, Access to Insight)

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Framework Analysis (Early Buddhist Texts)

1) Five Aggregates (pañca-khandhā)

- **Where do lust and ill-will bite?**
  Feeling (vedanā) provides the *fuel*; **perception (saññā)** tags the object; **formations (saṅkhārā)** incline toward craving/aversion; **consciousness (viññāṇa)** lights up the episode; **form (rūpa)** delivers the sensual canvas. Seeing the aggregates as impermanent/ownerless removes the footing of both lust and ill-will. (Access to Insight)

2) Twelve Sense Bases (dvādasa-āyatanāni)

- **Door-by-door vigilance:** At eye/ear/nose/tongue/body/mind, contact → feeling; from there the mind tips into **taṇhā (grasping at pleasant)** or **paṭigha (pushing unpleasant)** unless seen clearly. Training is to know "just eye & form & eye-consciousness … feeling" and **stop** at feeling. (Access to Insight)

3) Eighteen Elements (aṭṭhārasa-dhātuyo)

- Each experience = **organ + object + consciousness** (six triads). The *taste* of the experience lives in the **feeling-tone** riding those dhātus. Insight here shows that nothing in the triad warrants craving or aversion—only conditions rolling. (Access to Insight)

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4) Four Noble Truths

- **Truth of suffering:** the agitation of want/hate is dukkha.
- **Origin:** *taṇhā* rises with feeling; **aversion** is simply taṇhā's flip side.
- **Cessation:** "fading away and cessation of craving, **with nothing left over**," i.e., release (MN 44). (Daily Sutta Reading)
- **Path:** the Noble Eightfold Path is the **only** way to *uproot* (not just suppress) these. (Access to Insight)

5) Dependent Origination (paṭiccasamuppāda)

- **Practice fulcrum = C2:** vedanā → **taṇhā**. Mogok Sayadaw relentlessly points practitioners to watch the instant of *feeling* before it hardens into craving/aversion, breaking the chain **right there**. (Nanda Online Dhamma)

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** counter lust with **asubha** & 31 parts (also supports sense-restraint). (Access to Insight)

- **Vedanānupassanā:** tag pleasant/painful/neutral **as they arise**, connect them to craving/aversion (SN 36.3). (Access to Insight)

- **Cittānupassanā:** know “mind with lust/without lust; with ill-will/without ill-will.”

- **Dhammānupassanā:** work directly with **hindrances** as objects, applying their antidotes. (SuttaCentral)

Practical Insight Meditation (Vipassanā) — Mogok-style, step by step

Aim: weaken the coarse expressions (Sakadāgāmī-grade), then finish them (Anāgāmī-grade), by cutting **vedanā** → **taṇhā** in real time.

1. **Daily “VTT Loop”:** *Vedanā* → *Track* → *Turn-Away*

    - **Note feeling first** (pleasant / painful / neutral).

    - **Track the push/pull** tendency beginning—before narratives start.

    - **Turn-Away**: relax, widen awareness, *don’t* feed the next link (no grasping, no pushing). Mogok discourses emphasize this present-moment intercept again and again. (Nanda Online Dhamma)

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2. **Two targeted antidote blocks (per Visuddhimagga & suttas)**

   - **Against sensual desire:** 10–15 minutes of **asubha** (body parts / unattractive elements) *before* sitting; then breath/feeling. (Access to Insight)

   - **Against ill-will:** 10–15 minutes **mettā** cultivation (start with self → benefactor → neutral → difficult person; keep phrases simple and embodied). (Access to Insight)

3. **Satipaṭṭhāna in a sit (45–60 min)**

   - **Breath settling (10 min):** soften jaw/eyes; count if needed; steady.

   - **Vedanānupassanā focus (20–30 min):** silently label **"pleasant… wanting," "painful… resisting," "neutral… foggy/ignoring."** Return to *bare feeling*. (Access to Insight)

   - **Cittānupassanā sweep (5–10 min):** "rāga present/absent; dosa present/absent; moha present/absent."

   - **Dhammānupassanā (final 5 min):** if a hindrance is dominant, apply remedy:
     – lust → asubha/body parts;
     – ill-will → mettā;
     – restlessness → long exhale, widen body awareness; etc. (SuttaCentral)

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4. **Walking practice (20–30 min):** synchronize “lift-move-place” with the felt tone in the feet; every pleasant ease in the body—**no owning**; every irritation—**soften and allow**; keep eyes relaxed to reduce greed/aversion triggers.

5. **Off-cushion RAIN (your note refined for EBT)**

    - **Recognize** the hindrance (lust/ill-will).
    - **Allow/Accept** the energy without feeding it.
    - **Investigate** at the **feeling** link (where, how, intensity, impermanence).
    - **Non-Identification/No-owner** (anattā framing): “this is **just** feeling + sankhāra.” (MN 44’s guidance that cessation is the **fading of craving** fits precisely here.) (Daily Sutta Reading)

6. **Seven-day micro-protocol (repeat weekly)**

    - **Mon–Tue:** Vedanānupassanā only; keep a simple diary of 10 notable “vedanā → urge” moments daily.
    - **Wed–Thu:** Add 15-min asubha before sits; note change in lust intensity. (Access to Insight)

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- **Fri:** Add 15-min mettā before sits; observe shift in ill-will baseline. (Access to Insight)
- **Sat:** Long walk + door-by-door sense-restraint practice in a public space.
- **Sun:** Review week's vedanā logs; identify top 2 triggers; plan wise responses.

Verification signs (progress diagnostics)

- **Sakadāgāmī trajectory:** frequency/intensity of lust/ill-will episodes markedly down; rebound time short. (Wikipedia)
- **Anāgāmī trajectory:** zero compulsion toward sense-pleasure and no arousable ill-will even under provocation. (bodhimonastery.org)

Detailed Notes on "Coarse" (oḷārika) vs. "Residual"

- **Oḷārika kāmarāga / paṭigha** = obvious, sense-sphere reactivity; **residual (anusahagata)** = refined traces. Traditional outlines map **gross** abandonment to once-returning work, and **residual** to non-returning. Use this as a *working diagnostic*, not a dogma: track your own mind for gross vs. subtle signatures. (ir.uwest.edu)

Exercises (for students & groups)

1. **“Pleasant-Ping” drill (3×/day for 5 min):** sit quietly and *invite* a mildly pleasant sensation (warm mug, sunlight). Watch **vedanā** rise; detect the **first micro-lean** toward wanting; soften the abdomen and release. Log time-to-urge.

2. **“Irritant-Lab” (daily life):** pick one routine irritant (queue, traffic). Before exposure, rehearse a **mettā phrase** + **long exhale**. During exposure, name the raw feeling tone (tight, hot, prickly) without story; after, note *how quickly* ill-will decays with practice. (SuttaCentral)

3. **Asubha ladder (weekly):** start with 31 parts (MN 10/DN 22 context), then progress to **elemental** view: hair = keratin, sweat = saline water, etc. The aim is *disenchantment*, not aversion. (Access to Insight)

4. **Door-audit (Sun night):** review the week by sense door: which door spawned most taṇhā/paṭigha? Plan restraints & supports accordingly for the next week (lighting, posture, diet, social media). (SuttaCentral)

References (primary & practice-oriented)

- **Hindrances & antidotes:** SN 46.37 (hindrances named); Bhikkhu Bodhi/ATI on practical remedies (asubha for lust, mettā for aversion). (SuttaCentral, Access to Insight)

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- **Fetters & stages:** SN 45.179–180; stage table summaries (for quick teaching handouts). (SuttaCentral, Wikipedia)

- **Feeling → craving/aversion:** SN 36.3 (Pahāna Sutta). (Access to Insight)

- **MN 44 (Cūḷavedalla):** feeling taxonomy; cessation as **fading of craving with nothing left over**; also clarifies coarse vs. subtle in context of practice. (Access to Insight, Daily Sutta Reading)

- **Mogok Sayadaw (practice at C2):** "Dhamma Talks by Mogok Sayadaw" compilations—numerous talks tie insight to **vedanā → taṇhā** interception. (Nanda Online Dhamma)

- **MN 7 (Vatthūpama):** defilements list; abandoning with path. (Access to Insight)

Closing Teacher's Note

Your summary is exactly right: **progress is gradual and systematic**, but the *quality* of abandoning changes—from **temporary suppression** (samatha) to **final eradication** (magga). Keep the practice aimed where it matters most: **feel the feeling**, see the **lean**, and **don't comply**. Do this across doors, calmly and repeatedly, and the "coarse" burns out; keep going, and nothing remains to burn.

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Chapter 72 — Complete Abandonment of the Latent Tendencies of Lust & Ill-Will

(Kāmarāgānusaya & Paṭighānusaya — anavaśeṣa-pahāna)

1) Pāli anchors & scope

- **Anusayā** (latent tendencies): the canon enumerates seven: **kāmarāga**, **paṭigha**, **diṭṭhi**, **vicikicchā**, **māna**, **bhavarāga**, **avijjā** (AN 7.11). The Visuddhimagga glosses *anusaya* as "inherent tendency," i.e., defilements lying dormant until the right conditions stir them up.

- **Three levels of defilement** often taught in practice: **latent (anusaya)** → **obsessional/manifest (pariyuṭṭhāna)** → **transgressive (vitikkama)**. Your handbook states this succinctly and situates it inside DO.

- **Stage-clarity**: coarse lust/ill-will are fully cut at **Anāgāmī**; the remaining high fetters (māna, bhavarāga, avijjā) end at **Arahant**. (This corrects a common confusion that *all* subtle lust/ill-will wait until Arahantship.)

2) Content overview (what this chapter does)

- Explains **how** kāmarāga & paṭigha operate latently as *anusaya*, and why the **live pivot** is **feeling → craving (vedanā → taṇhā)**.

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- Trains you to **catch the micro-window** at vedanā so that craving doesn't ignite—Mogok's present-aspect method.

- Walks the six analytical frameworks (khandha, āyatana, dhātu, sacca, DO, satipaṭṭhāna) and then gives **precision drills** (sitting, walking, daily-life).

- Uses the **three pariññās** (ñāta, tīraṇa, pahāna) to move from knowing → discerning → abandoning.

3) Key concepts (quick definitions)

- **Kāmarāgānusaya**: the latent tilt toward the pleasant (sense-sphere).

- **Paṭighānusaya**: the latent push against the unpleasant.

- **Latent vs. manifest vs. transgressive**: dormant bias → surface wave → speech/action; aim to interrupt upstream at **vedanā** before it hardens into **taṇhā** → **upādāna** → **bhava**.

4) Six EBT frameworks applied

A. Five Aggregates (pañcakkhandhā)

- **Rūpa**: agreeable/disagreeable forms condition *pleasant or painful vedanā*.

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- **Vedanā**: the **hinge**—pleasant tends to invite *kāmarāga*; painful tends to provoke *paṭigha*—unless clearly known as **just tone**. Your handbook flags this as the common ground across lineages.

- **Saññā / Saṅkhārā / Viññāṇa**: perception names the tone; formations lean; consciousness lights it up. Seeing the five as **impermanent, stressful, not-self** deprives the latent bias of a "self" to protect or gratify.

- **Pariññā-path**: Ñāta → Tīraṇa → **Pahāna** of the craving/aversion habit built around vedanā.

B. Twelve Sense Bases (dvādasāyatanāni)

- Eye…mind **contact** with sights…ideas → **phassa** → **vedanā** → **(watch here)**. Latent lust/ill-will is **door-specific**; train **sense-door guarding**. Your DO guide spells out C2 (vedanā→taṇhā) as the second of the "three links."

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- For each triad (e.g., **eye-element + form-element + eye-consciousness-element**), the tone that follows is **just an element-condition**—not "my joy/my pain." Elementalizing experience weakens the *I-making* that feeds anusaya.

D. Four Noble Truths (cattāri ariyasaccāni)

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- **Dukkha**: the stress of chasing/ resisting tones.

- **Samudaya**: **taṇhā** lit by **vedanā** (Link 8 fueled by Link 7).

- **Nirodha**: no feeding at the hinge; craving ceases, so clinging/becoming thin out.

- **Magga**: the **Noble Eightfold Path** dismantles **avijjā** and **taṇhā**—your summary table shows how bojjhaṅgas and path factors block craving at vedanā.

E. Dependent Origination (paṭiccasamuppāda)

- Teach the **present-aspect**: know ② **Present Effect** (viññāṇa…vedanā) **as it is**, then **interrupt** ③ **Present Cause** (taṇhā-upādāna-bhava). Your teacher spec anchors the **minute-position** and the rule: **never skip vedanā**.

- **Three connections**: **C2 = vedanā → taṇhā** is the lever where kāmarāgānusaya & paṭighānusaya typically ignite; train the **two-breath window** here.

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā**: posture & breath as a *ground* to steady tone.

- **Vedanānupassanā**: label tone fast (“pleasant / painful / neutral”) without storyline; this is where Mogok, Mahāsi, Pa-Auk emphases harmonize in your text.

- **Cittānupassanā**: notice “lusty / irritated / free” mind-states; seeing citta as conditioned prevents *I-making* around it (your handbook: “guard vedanā; observe citta”—the live edges).

- **Dhammānupassanā**: contemplate the **hindrances** as DO-events; apply exact antidotes (foulness for lust, mettā for ill-will) per your playbook.

5) Practice: Mogok-style “live-edge” drills

A. Seated (20–30 min)

1. **Set the frame**: “Know ②; abandon ③; prevent C3.” (Your class mantra.)

2. **Breath as base** for 3–5 min (kāyānupassanā).

3. **Vedanā sweep**: every 3–5 breaths, scan for tone and **name it quickly** (“pleasant / painful / neutral”).

4. **Micro-window**: at the moment of tone, **do nothing extra**—let **liking/disliking** be *seen as movement*, not *obeyed as order*. (This is your **C2 cut**.)

5. **Citta check**: “lusty?” “irritated?” “free?”—label and release.

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6. **Finish** with 2 min of **mettā** if ill-will was active; or a short **asubha** image if lust was sticky—your cross-links list these temperament-wise remedies.

B. Walking (10–15 min loops)

- **Footfall** = contact; **pressure/temperature** = vedanā. Train neutral tone: keep it **neutral**—don't fish for pleasure or push away ache. This stabilizes **upekkhā**, which your table notes as stopping **taṇhā**.

C. Daily-life micro-drills

- **Two-breath rule** whenever a tone spikes (taste, phone ping, comment).

- **Journal** one chain per day with exact link-words: door → **phassa** → **vedanā** → (cut here) **taṇhā** → **upādāna** → **bhava**; this is explicitly how your materials coach teachers and students.

6) Three-Pariññā track (assessment)

- **Ñāta-pariññā**: list the seven anusayas; define C2; pin the three levels (latent/manifest/transgressive).

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- **Tīraṇa-pariññā**: during sits, correctly classify tone within **1–2 seconds** and identify the first hint of *chanda-rāga* or *paṭigha* bias.

- **Pahāna-pariññā**: document episodes where tone was known and **no craving** arose; note the downstream absence of clinging/doing.

7) Where this sits in the DO map (teacher notes)

- Keep **C2** highlighted; your SOP forbids drawing illegal arrows (e.g., phassa → taṇhā). Use the **minute placements** and **two roots** badges to keep the legend clean and doctrinally precise.

8) References (for margin notes & QR)

EBT anchors (for QR list):
AN 7.11 (Anusaya), MN 2 (Sabbāsava), SN 12.2 (Paṭicca-samuppāda-vibhaṅga), SN 36 (Vedanā-saṃyutta), DN 22 / MN 10 (Satipaṭṭhāna).

Internal PDFs already in corpus:

- *Path of Purification (Vism.)* — "inherent tendency (anusaya)" index entries.

- *Breaking the Wheel — DO Handbook* — lineage harmonization around **vedanā → taṇhā**; three levels of defilement; practice scripts; teacher SOP (illegal arrows; minute placements;

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two roots/three rounds overlays).

- *Full Data about DO with Cycles Diagrams* — three pariññās and Q&A where **C2** is the second connection among the “three links.”

9) Exercises (put in the workbook)

1. **One-week “tone log”**
    - Record 3 events/day. For each: door → phassa → vedanā (P/U/N) → was there a lean? If so, what antidote did you deploy?
2. **Antidote lab (15 min)**
    - If *lust-tilt* shows: 2-min **asubha** image, then neutral-tone scanning.
    - If *ill-will-tilt* shows: 2-min **mettā**, then neutral-tone scanning. (This mirrors your cross-links table.)

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3. **C2 timer drill**

    - Use a soft timer to beep every 30 s. On the beep, note the current tone and *state explicitly* “not feeding.”

4. **Teacher check**

    - Ask the yogi to narrate a live instance using **link-words only** (no stories): “…phassa → vedanā → (pause) …” If they skip vedanā, point to the SOP on illegal arrows.

Closing

When **pleasant** stays just pleasant, and **painful** stays just painful, **kāmarāgānusaya** and **paṭighānusaya** have nowhere to land. Keep the attention pinned to **vedanā** and the mind seen as **just citta**—this is the Mogok “live edge” where the wheel loosens now.

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Chapter 73 — Transcending Merit: Ending Kamma That Sustains Becoming

Content Overview

This chapter explains why **meritorious formations** (puññābhisaṅkhāra) still perpetuate saṃsāra when appropriated with craving and view, and how to practice so that wholesome conduct purifies **without** feeding the round of birth. We place the work at the two “live bridges” in the present: **vedanā→taṇhā (C2)** and **bhava→jāti (C3)**, the exact points Mogok Sayadaw targets for cutting the cycle.

Key Concepts (quick map)

- **“Intention is kamma”:** *Cetanāhaṃ, bhikkhave, kammaṃ vadāmi*—the Buddha defines kamma as volition; therefore “merit-making” is mental formation (saṅkhāra) when intending.

- **Three saṅkhāras:** *puñña, āpuñña, āneñja*; all are **conditioned fabrications** that propel results across the **31 planes** (including the **seven kāma-sugati**: human + six deva realms).

- **Where to cut:** Mogok places daily practice at **C2 (vedanā→taṇhā)** and warns **C3 (bhava→jāti)** is the “danger line” if craving has already solidified becoming.

Framework Analysis

1) Five Aggregates (Pañca-khandhā)

- **Saṅkhārakkhandha ↔ kamma:** when merit is done with “I am gaining merit” conceit, the **volition** fabricates future experience. Insight sees saṅkhāra as **anicca-dukkha-anattā**, cooling the urge to “own” merit.

- **Khandha-similes** (foam, bubble, mirage, plantain trunk, magic): deploy these to deconstruct “good states” as empty processes, not possessions.

2) Twelve Sense Bases (Dvādasāyatanāni)

Pleasant **contacts** (phassa) at the six bases give **pleasant vedanā**, which—if unguarded—ignite taṇhā and the urge to **accumulate merit for pleasant futures**. Practice is guarding **vedanā** so pleasant tones don’t flip into **“I want more.”**

3) Eighteen Elements (Aṭṭhārasa Dhātuyo)

In each triad (organ–object–consciousness), note how **pleasant feeling** rides with contact; seeing **dhātu** as a bare element softens identification and the **planning mind** that schemes for future happiness.

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4) Four Noble Truths

- **Dukkha:** even “good rebirth” is still within the mass of suffering.
- **Samudaya:** the **thirst for becoming (bhava-taṇhā)** inflames merit-lust.
- **Nirodha:** cessation comes when the chain is broken; Ledi frames cessation as “when avijjā ceases, saṅkhāra ceases … thus the whole mass of dukkha ceases.”
- **Magga:** understand DO + work precisely at vedanā & citta—Mogok’s two live edges.

5) Dependent Origination (Paṭiccasamuppāda)

- **Cause segment:** with avijjā present, **puññābhisaṅkhāra** still fashions results. (Three kinds of saṅkhāra listed explicitly.)
- **Effect segment: kāma-sugati** (human + six deva) is still dukkha; it ripens as **present effect** when the chain runs.
- **Bridges: C2 (vedanā→taṇhā)** is where to **cut**; **C3 (bhava→jāti)** is where **rebirth** triggers if not cut.

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6) Four Foundations of Mindfulness (Satipaṭṭhāna)

- **Kāyānupassanā:** feel bodily ease from generosity or calm **as sensation only**; no story-making.
- **Vedanānupassanā:** watch pleasant tones **arise–vanish**; don't let them turn into schemes for future bliss.
- **Cittānupassanā:** catch **"planning/expecting"** mind; see intention forming **as saṅkhāra**.
- **Dhammānupassanā:** contemplate **DO** in the moment: "With pleasant feeling as condition, craving would arise; **known clearly, it doesn't**."

Practical Insight Meditation (Mogok-style drill)

Main stance: Do all good swiftly—**but** watch the **clinging** that sneaks in after a wholesome act. We want **kamma purified of upādāna**.

1. **Live-edge loop (on the cushion & off):**
    - Contact → **Pleasant vedanā** → (Watch here!) → **Craving?**
    - Label softly: "feeling… knowing… wanting/not-wanting."

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- If wanting appears, see it **as a saṅkhāra** and relax the body/face/breath; return to bare feeling.

2. **Merit-audit noting (daily life):**

   - Before/after a wholesome deed (dāna, sīla, study), scan mind: “planning for future happiness?” “self-image?” “ledger-keeping?”

   - Note: intending → pleasant glow → pride/expectation → storyline. See the chain and **end it at vedanā.**

3. **Citta micro-tracking (60–90 sec bursts):**

   - Sit/stand/walk; every 2–3 seconds name mind-modes: “calm / planning / excited / comparing / wanting.”

   - When “planning for good rebirth / better state” appears, feel the **urge** physically, watch it **fade**—no push/pull.

4. **Post-glow diffusion:**

   - After a beautiful sitting or a kind act, rest with the residual pleasantness **as just vedanā** until it naturally decays. Don’t “bank” it as **me/mine/future.**

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5. **View-check mantra (quiet reflection):**

    - “Goodness purifies **now**; clinging re-spins the wheel.”

    - Re-read the **kāma-sugati list** to remember even the highest sensual heavens remain within dukkha.

Detailed Explanation (tying doctrine to practice)

- **Why even merit can bind:** because **taṇhā** and **māna/diṭṭhi** annex the wholesome result into **self-project**—“my paramī, my future bliss.” Seeing khandhas’ emptiness (foam/bubble/mirage/plantain/illusion) dissolves the annexation impulse.

- **How to redirect merit:** let generosity/virtue/samādhi **soften the mind** so that at **vedanā** you can **know feeling directly**; known thus, **craving fails to launch**. This is exactly Mogok’s surgical point.

- **End-game:** when ignorance relaxes, **saṅkhāra** relaxes; the whole tangle winds down (Visuddhimagga & Ledi’s nibbāna framing).

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Exercises (one week)

1. **Vedanā diary (5×/day, 1 min each):** note a pleasant feeling → watch it pass **without** leaning. Tick “no-craving” when you succeed.

2. **Merit with emptiness:** do a small act of dāna anonymously; track any after-thoughts of pride/expectation as **saṅkhāra**, let them fade.

3. **C3 sentinel:** whenever you catch **“becoming-fantasies”** (new life, better existence), label “bhava-lust,” feel its body-tone, stay until it cools. Keep it from crossing **C3**.

References (primary/internal)

- **Three saṅkhāras & planes; kāma-sugati list:** *law of dependent origination 12 links* (classification + 31 planes).

- **Bridges C2/C3; present-cause vs effect:** *Full Data about DO with cycles diagrams* (Mogok overlays & cautions).

- **“Intention is kamma”; saṅkhāra ↔ khandhas:** *The Five Aggregates (Pañcakkhandha)* selections.

- **Vedanā & citta as live edges; DO at vedanā→taṇhā:** *Breaking the Wheel* (Part V).

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- **Cessation framing:** Ledi's nibbāna presentation (ceasing of links).

Keep doing good. Just **don't** turn goodness into a **selfing project** or a **rebirth investment plan**. Guard the instant of **feeling**; watch **volition** as a **formation**; let merit purify the heart **without** sewing another future. That is how "even positive kamma" is transcended—by wisdom that **doesn't cling**.

Chapter 74 — *Sabbesaṃ kāmasugati-bhavānaṃ anavasesa-pahāna-pariyantaṃ*

English: "The complete abandoning, without remainder, of all pleasant sensual existences."

1) Pāli references (EBT anchors)

- **AN 9.36** — cited in the tradition for the *complete cessation* perspective (nirodha) leading to the end of becoming (bhava).

- **SN 12 (Paṭicca-samuppāda)** for the forward and reverse cycles; cutting the chain at present feeling → craving is the practical key. Your in-house handbook states the living sequence **phassa** → **vedanā** → **taṇhā** → **upādāna** → **bhava** → **jāti** and stresses that *observation at vedanā cuts the chain* .

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- **SN 22 (Aggregates)**: non-self of the five aggregates (*Anattalakkhaṇa Sutta*, SN 22.59) supports total dispassion: “Form is non-self… feeling is non-self…” ; the three characteristics framework is summarized for practice .

- **Canon-wide framing used in your DO course**: Vedanā is the pivot in Mogok pedagogy; “vedanā → taṇhā” is the bridge you train on .

2) Key teachings (what this chapter establishes)

2.1 What is “kāmasugati-bhava”?

- In your curriculum, the 31 planes are classified; **kāma-sugati** = the *happy sensual destinations*: **human realm + six deva realms** (Cātumahārājika, Tāvatiṃsa, Yāma, Tusita, Nimmānarati, Paranimmitavasavatti). These are explicitly listed in your DO reference pack (with the hell/animal/peta/asura as the four apāyas, then human and deva above) .

- “Complete abandoning” here means **ending the causes for rebirth even in the best sensual heavens**—not only avoiding the apāyas. The Mogok pedagogy maps this to **stopping the present link “vedanā → taṇhā” so that “upādāna → bhava” never forms** .

2.2 Two roots and three cravings

- The cycle turns from **two roots**: *avijjā* and *taṇhā* (your Q&A wheel primer) .

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- **Taṇhā** presents in three modes you already teach (kāma-, bhava-, vibhava-taṇhā) with practice antidotes listed in your handbook .

2.3 The outcome claim of this chapter

- The chapter's thesis—**"complete abandonment of all pleasant sensual existences"**—is doctrinally grounded by:
    - **Anattā of the aggregates** → disenchantment → dispassion → liberation (your aggregates manual's closing arc) .
    - **Reverse DO cessation**: when ignorance ceases, formations cease … and so on to the cessation of "this whole mass of suffering" (your handbook quotes the classical reversal)

3) Framework analysis (EBT lenses → one conclusion)

A. Five Aggregates (pañcakkhandhā)

- **Rūpa, Vedanā, Saññā, Saṅkhārā, Viññāṇa** are all impermanent, unsatisfactory, and not-self; taking them as self is the engine of rebirth longing. Your materials summarize the tilakkhaṇa across the aggregates and relate disenchantment → dispassion → liberation .

- **Practice focus**: Track how *pleasant vedanā* quickly pushes to *kāma-taṇhā*; note it until disenchantment appears (see "vedanā is like a water bubble" emphasis) .

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B. Twelve Sense Bases (dvādasāyatanāni)

- Eye–forms, ear–sounds, … mind–ideas: at each contact (phassa) → **vedanā**. Your manuals highlight body-contact and mind-contact → feelings; use these moments to prevent taṇhā .

- **Application**: sense-restraint = meeting objects with clear comprehension so **vedanā is known before craving starts** (connect to §6 below).

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- Six bases × six objects × six consciousnesses: map how **cakkhu-viññāṇa** etc. arise with contact; in your course this mapping is used to show that "experience is a conditioned triad," not a self—therefore, *bhava-taṇhā* loses footing.

D. Four Noble Truths

- **Dukkha**: even the most refined sensual heavens are marked by change and loss.

- **Samudaya**: the **vedanā** → **taṇhā** ignition.

- **Nirodha**: when **taṇhā ceases, upādāna/bhava cease**; hence no rebirth in kāmasugati.

- **Magga**: Satipaṭṭhāna and the Noble Eightfold Path, supported by your Visuddhimagga reference set .

E. Dependent Origination (Paṭiccasamuppāda)

- Training is **present-tense**: “If you don’t see it in the present, you miss the point” (Mogok) .

- Work at the **pivot**: phassa→vedanā→*mindfulness* (noting) → **no taṇhā** → the rest does not ignite .

F. Four Foundations of Mindfulness (Satipaṭṭhāna)

- Your handbook explicitly prioritizes **cittānupassanā & vedanānupassanā** for this cut and names the bridge to guard (vedanā→taṇhā) .

- The same pack frames Satipaṭṭhāna as the direct method to overcome **avijjā** overall .

4) Practical insight meditation (Mogok-style, with Visuddhimagga support)

Core strategy: Cut at C2 (vedanā → taṇhā)

- Your DO handbook repeats: “**Vedanā is the pivot**. If mindfulness arises at feeling, the chain is broken.” Use daily triggers: taste of tea, hearing praise/criticism, warmth/coolness on skin .

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Formal sitting (30–45 min)

1. **Establish body** (ānāpāna as anchor).

2. **Vedanānupassanā**: each sensation—"pleasant / unpleasant / neutral"—note plainly; watch for the *urge* phase.

3. When an urge appears, **label**: "kāma-taṇhā / bhava-taṇhā / vibhava-taṇhā" (your glossary flow) .

4. **Do not feed it**; return to the bare feel. Let contact dissolve on its own.

5. End with **review**: "Where did vedanā flip to taṇhā? Where did it not?" (you standardize this homework already) .

Walking practice (20–30 min)

- Pace naturally; note foot-soles, shifting pressures (**phassa** → **vedanā**). The moment pleasant lightness or pride about "good walking" arises, **catch the identity-making** and relax attention back to feeling.

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Daily-life micro-drills

- **Meal drill**: one spoonful = one vedanā exposure; watch the “more” impulse before the next bite (you prescribe this in your course) .

- **Social drill**: hear praise/blame → feel the body → name the feeling → do not proliferate (ties back to phassa→vedanā in your course notes) .

Visuddhimagga alignment

- You cite **Visuddhimagga (Ñāṇamoli)** as your backbone manual; the path section is part of your references list (BPS 2011), supporting Satipaṭṭhāna as the method and the *reverse cessation* logic you quote in your materials .

5) Three levels of understanding (Pariññā) for this chapter

Use your wheel-Q&A handout on **Ñāta** → **Tīraṇa** → **Pahāna**: memorize the frameworks, investigate them in vipassanā, and **abandon** by seeing cessation—explicitly listed in your “Full Data” pack .

6) Exercises (plug-and-teach)

1. **10-minute Vedanā Focus** (sitting): note 1–2 sensations per breath; track if any taṇhā follows (you already frame this as a “Practice Box”) .

2. **Craving Log (7 days)**: classify episodes (kāma/bhava/vibhava), then write antidote used—exactly your SOP checklist .

3. **Sense-Gate Audit**: pick one gate/day (eye→forms, etc.). For each contact, record the first *felt* tone and whether craving appeared (supports the ayatana → vedanā training) .

7) Expected fruition (how we know Chapter 74 is fulfilled)

- **Less stickiness to pleasant** (even “holy pleasant” in meditation).

- **Cooling toward kāma-sugati fantasies**; increase in *virāga* and non-appropriation of aggregates—exactly the arc you outline in the aggregates manual .

- **Doctrine-practice coherence**: your own course insists that the **present-cut** at vedanā is the decisive lever that prevents **upādāna → bhava**, hence no rebirth even in deva realms (the “pivot” and “bridge” emphases) .

8) References (for footers/QRs)

- **AN 9.36** (Aṅguttara 9): cessation-focused attainment associated with the end of becoming.
- **SN 12** (Paṭicca-samuppāda): present-flow DO and reversal (see handbook quotations) .
- **SN 22.59 / SN 22.95** (Aggregates, non-self, similes) — summaries and quotes as curated in your aggregates manual .
- **Mogok method (present cut at vedanā)** — handbook's teacher scripts and practice boxes .
- **31 planes; kāma-sugati** — your DO detail pack (humans + six devas) .
- **Visuddhimagga (2011, Ñāṇamoli)** — in your reference list for the path and insight method .

One-line summary for the chapter header

Cut craving at feeling. When vedanā is known and not appropriated, **upādāna and bhava do not arise**—so even the most **pleasant sensual heavens** lose their allure and causal basis. This is the practical road to **"sabbesaṃ kāmasugati-bhavānaṃ anavasesa-pahāna-pariyantaṃ."**

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Chapter 75 — Arahantship: *Anavaśeṣa-pahāna Pariyantaṃ* (The Culmination in Complete Abandonment)

Content Overview

Arahantship is the consummation of the path—final cutting of the last four fetters (bhava-rāga, māna, uddhacca, avijjā). It completes the tasks of the Four Noble Truths and ends the rebirth-producing function of Dependent Origination (DO). This chapter explains what “final” means doctrinally, how experience still unfolds through the six doors for an arahant (without taints), and how practice gets you there.

Key Canonical Touchstones (for reader orientation)

- **Final fetters**: AN 10.13; MN 64 (higher fetters); SN 45 (path cluster).
- **Four Noble Truths fully accomplished**: e.g., Sn 558 (task language).
- **Fruitions**: AN 9.36 (phala).
- **Five Aggregates seen as not-self**: SN 22.59.

Visuddhimagga uses the Truth-tasks idiom to summarize completion: “What must be directly known is directly known; what has to be developed has been developed; what has

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to be abandoned has been abandoned."

It also maps the four tasks to each of the six doors and to DO taken forward and in reverse, a perfect frame for "finality."

Framework Analysis

1) Five Aggregates (pañca-khandhā)

- **At Arahantship** the aggregates still arise and pass, but *clinging to them is cut*. The Truth-tasks are finished door-by-door: eye/ear/nose/tongue/body/mind as dukkha; prior craving as origin; their non-occurrence as cessation; the way as path.

- Practical reading: aggregates keep the three marks (*tilakkhaṇa*), yet produce no "I-making"—experience occurs but is not appropriated.

2) Twelve Sense Bases (dvādasa-āyatanāni)

- For an arahant, **bases and contacts function** but do not seed craving; the "door-truths" can be read cleanly in any moment—dukkha/origin/cessation/path at the six doors. Classroom checklists that tag a clean instance at a door support this training arc.

3) Eighteen Elements (aṭṭhārasa dhātuyo)

- Cognizing still proceeds as element triads (base–object–consciousness). The Visuddhimagga's door-wise analysis reinforces that these events are just thus—*present by*

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moment/continuity/extent—without appropriation.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Tasks complete**: dukkha directly known; origin abandoned; cessation realized; path developed. The Visuddhimagga explicitly lays this out **for every door** and even for DO factors taken forward/reverse.

5) Dependent Origination (paṭiccasamuppāda)

- **Present-effect still appears** (old vipāka: nāma-rūpa, saḷāyatana, phassa, vedanā), but **the C2 bridge (vedanā→taṇhā) no longer completes**, so *no fresh upādāna→bhava→jāti* is laid down. Practice materials emphasise *cutting at vedanā and at citta*—the "live edges."

- In the DO technicals set you provided: **for arahants kamma becomes purely functional (kiriya), not productive of rebirth—"no more existence."**

- Your "Full Data" diagrams consistently root the wheel in **avijjā and taṇhā**; arahantship removes the engines (roots), so the forward cycle cannot project a future birth.

6) Four Foundations of Mindfulness (satipaṭṭhānā)

- The *operational* break happens at **Vedanānupassanā** and **Cittānupassanā**: guard feeling so it doesn't become craving; observe mind so ignorance cannot knit a self. This is the Mogok

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“exit at the live edge.”

The Final Fetters: What “Cut” Means

- **Bhava-rāga (craving for existence)**, **Māna (conceit)**, **Uddhacca (restlessness)**, **Avijjā (ignorance)** are eradicated at arahant-magga. The “sealing” taste is phala; skilled ones later access *phala-samāpatti*. Your handbook’s Phala chapter summarizes magga→phala and the review dynamics.

- The *feel* of completion is just the Truth-tasks fulfilled, not a new metaphysical substance: “What must be known… developed… abandoned…”—done.

Practical Application (Vipassanā, Mogok-style)

A. Core Operating Instructions (seated, 45–60 min)

1. **Base & balance**: establish a steady base (breath/posture), balance the five faculties, clear hindrances quickly (your “Quick Gate”).

2. **Vedanā at the pivot**: label pleasant/unpleasant/neutral; *see the tone as tone*, apply three marks, do **not** cross vedanā→taṇhā.

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3. **Citta clarity**: name the mind (with/without lust, hate, delusion; contracted/distracted/collected), re-center in <20s.

4. **Door-Truth tagging** (end of sit): pick one clean instance and mark Dukkha/Origin/Cessation/Path at a door; note exactly which factor you used.

B. Walking (20–30 min)

- Synchronize steps with **contact→feeling→lean**; each time pleasant ease appears, stamp the three marks to prevent “leaning into becoming.” (Use your DO wheel language and arrows.)

C. Daily-Life Micro-Drills (10-second reps)

- Meals: taste→“pleasant feeling”→relax the grasp; keep it at vedanā.

- Inbox or notifications: contact→tone→mind-label; release conceit-stories; return to task. Your materials diagnose how **avijjā misreads the six doors—**watch those four misreads.

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Detailed Explanation & Integration

Why *vedanā* and *citta* finish the job

- Your lineage notes capture Mogok's cue: **"Guard vedanā with mindfulness; observe citta with wisdom—here the cycle can be cut."** This *present-flow* emphasis places the knife exactly at **C2 (vedanā→taṇhā)** and at **the self-hallucination in citta**.

- The "Full Data" diagrams and your DO handbook treat **avijjā + taṇhā** as the two roots. Arahantship is simply the *exhaustion of those engines*: kamma continues **functionally** for the remainder of life (kiriya), but **cannot** project a new bhava.

Four Truths completed at every door

- Visuddhimagga's door-wise mapping is not just theory; it is a **practice rubric** you're already using in the checklists. This shows "final" as *executable*: any door is a site where cessation is seen and the path enacted.

Exercises (for this chapter)

1. **"Live Edge" Lab (30 min)**

    - Rotate through six doors: at each door, pause at **feeling**; name→mark→relax. Log any instance where craving *didn't* arise. (Cross-reference CH36.)

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2. **Citta Round-Up (15 min)**

    - Every five minutes, write the dominant mind-state label; if “story-self” appears, switch to *khandha* language (your coaching card).

3. **Door-Truth Tag (3 min at close)**

    - Use the table in your handbook; record one clean door event and **which path factor** was decisive.

4. **Hindrances Quick Gate (on the fly)**

    - If any hindrance visits, apply its factor-antidote and settle <60s. (You already have the grid.)

References (EBT anchors + internal sources)

Primary EBT (for reader study):
AN 10.13; MN 64; SN 22.59; AN 9.36; SN 12.2; MN 10/DN 22.

Internal sources supplied (cited in-text):

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- *Path of Purification (Visuddhimagga)* — Truth-tasks; door-wise mapping of truths; forward and reverse DO.

- *Breaking the Wheel — CH36/Path chapters & practice cards* — Mogok present-flow pedagogy; vedanā/citta “live edges”; Door-Truth tags; Hindrances Quick Gate; faculty balance.

- *Full Data about DO with Cycles Diagrams* — Avijjā/taṇhā as twin roots; present-flow & exit logic.

- *Law of Dependent Origination—12 links detail* — Arahant’s **functional kamma only**, “no more existence.”

What “no further work remains” means (a crisp close)

- It’s not a blank; it’s **the absence of the roots**. Experience continues (old vipāka), but there’s **no more building** (no new *upādāna→bhava*). The practice idiom that carried you here—guarding vedanā and reading citta—*remains the way the arahant lives out the remainder of life in effortless release*.

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Chapter 76 — *Rūpārūpa-bhava-gāmi-kammānaṃ anavaśeṣa-pahāna-pariyantaṃ*

Complete abandonment (without remainder) of kamma that leads to rebirth in form and formless realms

1) Doctrinal context (what we're talking about)

- **Three kinds of formations (abhisaṅkhāra):**

  1. *Puññābhisaṅkhāra* (meritorious) → can ripen as **kāmāvacara** and, at a refined level, **rūpāvacara** results;

  2. *Āpuññābhisaṅkhāra* (demeritorious) → **apāya** results;

  3. *Āneñjābhisaṅkhāra* (imperturbable) → **ārūpāvacara** results.
     This is the standard early-Buddhist/Abhidhamma mapping: wholesome fine-material jhāna kamma (*rūpāvacara*) conditions rebirth in **rūpa-brahma** planes; imperturbable (formless-jhāna) kamma (*āneñja*) conditions rebirth in **ārūpa-brahma** planes.

- **31 planes schema & linkage:** fine-material (16) and immaterial (4) spheres arise dependent on these refined kammas; the text explicitly ties *rūpāvacara puññābhisaṅkhāra* to **rūpabrahma khandhas** and *āneñjābhisaṅkhāra* to **ārūpabrahma khandhas**.

- **Mogok wheel frame (for orientation):** Past Cause (avijjā, saṅkhārā) → Present Effect (viññāṇa… vedanā) → Present Cause (taṇhā, upādāna, bhava) → Future Effect (jāti, jarāmaraṇa); three teaching "bridges": **C1** saṅkhārā→viññāṇa, **C2** vedanā→taṇhā, **C3** bhava→jāti.

Meaning of the chapter title: the Path's consummation is not just "avoiding bad rebirths," but **ending** even the subtlest *puñña* and *āneñja* kammas that propel **rūpa/arūpa bhava**. That is Arahantship.

2) Practical understanding (why even "pure" meditations still bind)

- **Jhānic peace is conditioned.** Whether fine-material or formless, jhānas are aggregates rising & ceasing—hence impermanent (anicca), unsatisfactory (dukkha), and not-self (anattā). A practitioner who **delights** (*nandi*) in their pleasure/equanimity unintentionally manufactures kamma for refined rebirth.
  The aggregates section (SN 22) ground this: all five aggregates bear the three marks; treat them as "ingredients," not identity.

- **Where the link actually "hooks":** Mogok points to the live hinge **vedanā→taṇhā (C2)**—pleasant jhānic tone is still *vedanā*. Misread it as an instruction ("keep it, be that"), and **taṇhā** lights up; with clinging and becoming, **bhava** is compounded.

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3) Framework analysis (six lenses)

A. Five Aggregates (pañcakkhandhā)

- **In jhāna/formless attainments:** *rūpa* (for form jhānas), *vedanā* (bliss, upekkhā), *saññā* (very refined), *saṅkhārā* (intentions sustaining absorption), *viññāṇa* (mind-door).

- **Insight task:** see each aggregate's rise-fall; enjoyment → **craving** is optional. The similes (foam, etc.) emphasize insubstantiality.

B. Twelve Sense Bases (saḷāyatana)

- **Mind-door dominance:** even in arūpa, eye/ear/body recede, but **mano-dvāra** still runs; there is still **contact (phassa)** and **feeling (vedanā)**—hence a chance to misread and crave.

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- **Mind-element triad:** mind-base | mind-object | mind-consciousness operate through **phassa→vedanā**; tracing this triad reveals how subtler "being-someone-peaceful" can still be born.

D. Four Noble Truths

- **Truth of dukkha:** even sublime absorptions are conditioned and unreliable.

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- **Origin (samudaya):** delight → craving at C2;

- **Cessation (nirodha):** knowing vedanā as vedanā cools the bloom of taṇhā;

- **Path (magga):** mindfulness + wisdom right at C2/C3. Mogok overlays dukkha-sacca (Effects) vs. samudaya-sacca (Causes) directly on the wheel.

E. Dependent Origination (paṭiccasamuppāda)

- **Past wholesome/āneñja saṅkhāra → present vipāka** stream → **present craving/clinging/becoming → future rūpa/arūpa jāti.**
  The texts explicitly list *puññābhisaṅkhāra → rūpabrahma* and *āneñjābhisaṅkhāra → ārūpabrahma*; to stop producing those, one must extinguish the **fuel** (*taṇhā* + *avijjā*) that keeps "manufacturing" even subtle kamma.

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** read bodily bliss/pressure as **elements** (earth/water/fire/air) to de-romanticize sensations.

- **Vedanānupassanā:** name the tone; watch the **tilt** (*rāga-anusaya*) forming—catch it early.

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- **Cittānupassanā:** know “collected, bright, malleable” mind **as mind**, without conceiving “I am the jhāna-attainer.”

- **Dhammānupassanā:** track **links** (vedanā→taṇhā) and **fetters** that try to birth a “refined self.”

4) Path of practice (how to actually abandon rūpārūpa-gāmi kamma)

Mogok-style live handles

1. **Work at C2 (vedanā→taṇhā):**
    - Micro-protocol in any sit: *“tone → lean → loosen”*
        - **Tone:** softly label pleasant/neutral/unpleasant.
        - **Lean:** feel the micro-reach/resist/drift.
        - **Loosen:** relax the chest/face; widen attention 5–10%; let the tone be known without obeying it.
2. **Guard C3 (bhava→jāti):** when you notice the role “the peaceful meditator” gearing up, name it: *“becoming.”* Stay with raw conditions; let the “somebody” not be born.

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3. **Element language for bliss/pain:** translate bodily rapture/ease into *pathavī-āpo-tejo-vāyo* so perception won't assign identity or permanence.

Jhāna is a tool; insight is the exit

- Maintain or cultivate samatha for stability, **then** dissect its conditioned nature. This prevents *rūpa/arūpa-rāga* (craving for refined existence) from congealing into kamma.

5) Practices you can do this week

A. Seated (45–60 min)

- **Phase 1—Collect (10–20 m):** breath or kasiṇa; simple, gentle.
- **Phase 2—See (20–30 m):**
    - Run **Aggregate Sweep**: *rūpa→viññāṇa→vedanā→saññā→saṅkhārā* (just "ingredients, not owner").
    - Install **C2 Watch**: each time pleasant/neutral arises, whisper "tone," sense the micro-lean, soften & widen.

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- **Phase 3—Close (5 m):** note after-taste (clean vs sticky). If sticky, trace where you obeyed tone.

B. Post-jhāna review (10 min after any absorption)

- List **three** phenomena that showed impermanence **inside** the calm (fading of a nimitta, shifts in pressure, change in clarity).

- Ask: “Where was the first spark of wanting this to continue?” Name it, smile, release.

C. Walking (20 min)

- Every 10 steps, label **tone**; every 30 steps, ask “Is becoming gearing up?” If yes, soften the shoulders, return to feet.

D. Daily restraint that helps abandon refined kamma

- One daily **gratitude-without-ownership** response to praise (keeps bhava light).

- One **“complete & close”** ritual after work (prevents role-momentum birthing a self between sits).

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6) Why this chapter matters for the whole book

It clarifies the **difference** between **good** and **free**. Meritorious and even imperturbable meditations can still **propel** the wheel; Arahantship ends the **manufacturing** of even those refined kammas. On the Mogok wheel, that means learning to **de-fuel** the Present-Cause sector in real time, especially at **C2** and **C3**.

References (EBT & project sources)

- **Abhisaṅkhāra & destinies; 31 planes mapping (internal source):** *law of dependent origination 12 links detail with references (1).pdf* (sections on three saṅkhārā and their resultant planes; rūpāvacara/ārūpāvacara correspondences).

- **Mogok Wheel pedagogy; four sections, bridges C1–C3; two truths overlay:** *Full Data about DO with cycles diagrams.pdf* (diagram rules, bridges, quadrants/time, vaṭṭa overlays; practice bridges).

- **Aggregates & three marks; element language for body:** *The Five Aggregates (Pañcakkhandha) in Buddhist Philosophy.pdf* (impermanence/insubstantiality of aggregates; element framing for body).

These three sources are the backbone for this chapter's doctrine-to-practice arc and align with Mogok Sayadaw's present-aspect method.

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Exercises (for inclusion in the workbook)

1. **C2 Log (7 days):** twice daily, jot one instance where you saw *vedanā→taṇhā* starting—and how you loosened it.

2. **Becoming Meter:** during any pleasant calm, give yourself a 0–5 “gearing score.” If ≥3, label *bhava*, soften, and re-attend to raw tone.

3. **Aggregate Drill:** pick any strong experience (calm or busy) and write one line for each aggregate you observed—noting the moment you didn’t obey the tone.

Chapter 77 — Rūpārūpabhavānaṃ anavaśeṣa-pahāna-pariyantaṃ

Meaning. “The culmination in the complete, remainderless abandonment of all *form* (rūpa) and *formless* (arūpa) becomings (realms).” In plain terms: freedom from any future rebirth anywhere in the 31 planes—including the most sublime Brahmā and formless attainments.

1) Key terms, clearly

- **Rūpa-bhava / Arūpa-bhava.** The fine-material (form) and immaterial (formless) planes. In the formless planes beings have **four** aggregates only (no *rūpakkhandha*). This is a standard

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Theravāda point: some beings have five aggregates, some four (arūpa-brahmā), some only one (asaññā-satta).

- **Anavaśeṣa-pahāna.** Abandonment "without remainder"—no seed or tendency toward any realm survives.

- **Pariyanta.** Culmination, limit: the path has reached its end (arahatta).

2) Doctrinal context (what has to be abandoned—and why)

2.1 What builds form and formless realms?

Dependent Origination (DO) shows three classes of volitional formation (*saṅkhāra*) that produce different rebirth results:

- **Puññābhisaṅkhāra** (wholesome formations) → human/deva; when refined as **rūpāvacara** → *rūpa-brahmā* khandhas.

- **Āneñjābhisaṅkhāra** (imperturbable formations tied to arūpa-jhāna) → *arūpa-brahmā* khandhas.

- **Āpuññābhisaṅkhāra** (unwholesome) → apāya.

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Thus as long as *saṅkhāra* keeps gearing up through craving/clinging, the wheel will deliver rūpa or arūpa rebirths according to the "refinement" of kamma. The **31 planes** summary is given in the same source.

2.2 What does "complete abandonment" entail?

It includes cutting the **higher fetters**—*rūparāga* and *arūparāga*—along with the rest at arahantship. A standard DO/vaṭṭa presentation lists the fetters and situates them within the cycles that keep birth spinning; practice is aimed at ceasing that cycle, not polishing it.

2.3 Where this sits inside DO & the Four Noble Truths

- **Two roots** drive the halves of the wheel: *avijjā* (past-root) and *taṇhā* (present-root).
- **Three legal "connections (C1–C3)"**: **C2** is **vedanā** → **taṇhā** (the present-moment hinge where practice can cut the chain).
- The wheel's four segments map cleanly to **Samudaya/Dukkha** (two-truths overlay), keeping diagnosis (cause) and result distinct.

Takeaway: Abandoning rūpa/arūpa realms isn't a contempt for jhāna; it's insightfully refusing to turn refined *bhava* again.

3) Framework analysis (reading the teaching through canonical lenses)

A. Five Aggregates (pañca-khandhā)

- **Rūpa-loka:** five aggregates operate; **Arūpa-loka:** only the four *nāma* aggregates remain. Liberation knows all aggregates as conditioned and not-self, so no "becoming" is appropriated anywhere.

B. Twelve Sense Bases (saḷāyatana)

The bases "extend" saṃsāra; so long as eye/ear…/mind and their fields operate under craving, becoming continues. Practice anchors at the present-effect strip (links 3–7), especially **phassa → vedanā**.

C. Eighteen Elements (aṭṭhārasa-dhātuyo)

Seeing the six senses × objects × consciousnesses as elements (not "me/mine") removes conceit around subtle experiences (lights, spaciousness, boundless consciousness, etc.). A DO-centric primer on **six consciousnesses** is provided.

D. Four Noble Truths

- **Samudaya-sacca** = causal halves (past & present causes).

- **Dukkha-sacca** = result halves (present & future results).
  To realize **nirodha**, practice must undercut **taṇhā** where it ignites (C2).

E. Dependent Origination (Paṭiccasamuppāda)

- **Saṅkhāra** types → **specific planes** (incl. rūpa/arūpa).

- **Three connections:** cut at C2 (vedanā→taṇhā); if missed, de-escalate 8→9→10 before it lands in birth.

F. Four Foundations of Mindfulness (Satipaṭṭhāna)

A Mogok-faithful pedagogy places your attention where the wheel is **already turning now**—in the present-effect band (3–7), with explicit callouts to **C2**.

4) Practice: how to realize “no more rūpa nor arūpa rebirth”

Aim: Don’t beautify the wheel—**break** it at **C2 (vedanā→taṇhā).**

Step-by-step (seated or walking)

1. **Kāyānupassanā (Body).**

    - Establish postural mindfulness (walking/standing/sitting/lying) and elemental feel (hard/soft, warm/cool, movement, cohesion). Label only as **elements**, not “my body.”

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This trains the “aggregates-not-I” lens used throughout. (Use the present strip, links 3–7.)

2. **Vedanānupassanā (Feeling).**

    - Keep a soft, continuous watch on *pleasant / unpleasant / neutral*. The moment a feeling is known, **look for the urge** that leans—*thirsting, reaching, resisting*. That micro-lean is **taṇhā’s ignition**. Name it plainly (e.g., “leaning,” “wanting,” “pushing”) and **relax the body-breath** as you let it unhook. This is the **C2 hinge** practice.

3. **Cittānupassanā (Mind).**

    - Notice luminous, peaceful, or boundless minds as **mind-states**, not as “Nibbāna.” The classic safeguard is *maggāmagga-ñāṇadassana*—discerning path from not-path so bliss/light/expanse are not mis-taken.

4. **Dhammānupassanā (Dhammas).**

    - Track **upādāna (clinging)** and **bhava (becoming)** as live processes: if C2 is missed, work the **8→9→10** de-escalation (“lean → claim → gear”): soften clinging first, then do not “gear” into becoming.

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Jhāna users. Use calm to steady investigation, but **don't conflate** the peace of rūpa/arūpa samādhi with liberation. Jhāna can be the best staging-area for insight; liberation comes when the **linking is seen and severed**. (See the *Purifications* ladder summarised for keeping practice on track.)

Checkpoint signs. As practice matures: shame and fear-of-blame become bright guardians; view straightens; doubt falls; equanimity toward formations appears (*saṅkhārupekkhā-ñāṇa*). These are healthy "passage signs," not finish lines.

5) How the six analytical frames lock together in daily life

- **Aggregates & Elements:** read experience as khandhas/dhātus (not persons). This dissolves conceit that fuels *rūparāga/arūparāga*.

- **Sense-bases:** treat each door as the working lab; the **bases extend saṃsāra** unless cut at **C2**.

- **DO & Truths:** hold to the **cause/effect** split; do the right task in the right quadrant (know result; abandon cause).

6) Exercises (integrating Mogok method)

1. **"Present strip only" drill (10–20 min):** Read links **3–7** in real time during walking; whisper labels "seeing/feeling/leaning… letting go." Aim: stabilize **C2 interception**.

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2. **8→9→10 de-escalation card (desk practice):** When a urge has already formed, write the three steps you used to soften **upādāna**, then keep **bhava** from "gearing." Repeat daily.

3. **Jhāna-to-insight bridge (on cushion):** If you have access concentration or jhāna, emerge gently and place attention on **vedanā** flow for 5–10 min; watch any "subtle leaning" toward refined re-becoming; name it and soften.

7) What "no more rūpa/arūpa" looks like at fruition

At arahant-path & fruition, the DO stream is **shut**; the **two roots** have been deprived of fuel, so no new khandhas are produced—neither in rūpa nor arūpa spheres. "Cessation" is not a refined state but the **stopping of the sequence** (nirodha).

8) Canon & internal references to consult

- **EBT touchpoints:**
  AN 9.36 (*Anupubbanirodha*) on the progressive stepping-down beyond even arūpa attainments; DN 15 (*Mahānidāna*) on DO dynamics; MN 9 (*Sammādiṭṭhi*) on truths and causality.

- **Internal sources used above (with anchors):**
  Law of Dependent Origination – 12 Links (detail) — khandha configurations & rebirth modes.
  Full Data about DO with Cycles Diagrams — 31 planes, three connections (C1–C3), two roots & two truths mapping, present-aspect practice.
  Breaking the Wheel (Project handbook) — practice safeguards (maggāmagga discernment),

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purifications ladder, C2-first pedagogy, production notes for the “present strip” and C2 hinge figures.

Bottom line

Complete liberation from all realms isn’t achieved by “trading up” to subtler realms, but by **ending** the *vedanā → taṇhā → upādāna → bhava* escalation in the only place we can—**the present strip of experience**. When **C2 is consistently intercepted**, the saṅkhāra that would have launched rūpa or arūpa becomings simply never forms; the wheel no longer has teeth to catch.

Chapter 78 — “Catuloka-maggesu … catunnaṃ āsavānaṃ pahāna-pariyantaṃ”

Pāli (summary formula): *catuloka-maggesu yathārahaṃ catunnaṃ āsavānaṃ pahāna-pariyantaṃ.*
English: “By the four Noble Paths, each as appropriate, there is the complete abandoning (to the limit) of the four taints (āsavas).”

Canonically, the āsavas (kāmāsava, bhavāsava, diṭṭhāsava, avijjāsava) are the outflows that keep the round turning; the Buddha teaches both how to **abandon them** (MN 2, Sabbāsava) and that their **final destruction** (āsavakkhaya-ñāṇa) is arahantship. For practice method, MN 2’s seven approaches (seeing, restraining, using, enduring, avoiding, removing, developing) are the master key.

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1) The Four Āsavas and the Four Paths (with the doctrinal nuance)

- **Kāmāsava** (taint of sensuality): craving that flows toward the five cords; in DO terms it surges at the **vedanā→taṇhā** pivot.

- **Bhavāsava** (taint of becoming): the push toward continued existence (form/formless).

- **Diṭṭhāsava** (taint of views): proliferating identity-views that misread aggregates; in practice, this is why Mogok makes **diṭṭhi-cutting** the first priority.

- **Avijjāsava** (taint of ignorance): root non-knowing; Abhidhammic sources classify **avijjā** explicitly as one of the **four āsavas**.

Mapping across the four Paths (commentarial/Abhidhamma correlation):

- **Sotāpatti-magga** cuts the *view-complex* (sakkāya-diṭṭhi, etc.); in many Theravāda expositions this is described as the decisive **break of diṭṭhāsava's hold** on identity-making.

- **Sakadāgāmi-magga** weakens kāmāsava (sensual drive).

- **Anāgāmi-magga eradicates kāmāsava**.

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- **Arahattamagga** eradicates **bhavāsava** and **avijjāsava**, completing **āsavakkhaya**—"the path's function is to abandon defilements."

Note: In the early discourses, "destruction of the taints" is the hallmark of arahantship; the **progressive** picture above is a standard commentarial synthesis used pedagogically to clarify *which* outflows are broken or weakened at each threshold. Our chapter uses that synthesis for practice planning while keeping the sutta core (MN 2 methods; final āsavakkhaya at arahant) in view.

2) Framework Analysis

A. Five Aggregates (pañcakkhandhā)

- **Kāmāsava** binds at **rūpa/vedanā**: pleasant/unpleasant tones feed craving. Mogok trains you to intercept *right there*.

- **Diṭṭhāsava** distorts **saññā/saṅkhāra** into "I/me/mine" readings of conditions; Mogok's first move is **dispel diṭṭhi** by seeing aggregates as conditioned flow.

- **Bhavāsava** and **Avijjāsava** saturate **viññāṇa-centered** becoming—mis-taking continuity for self and permanence.

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B. Twelve Sense Bases (dvādasāyatanāni) & C. Eighteen Elements (aṭṭhārasa dhātuyo)

- Ta sinks its hook at **phassa→vedanā** across all **six doors**. Therefore: guard the **internal bases** (eye…mind) and read contact as "just dhātu meeting dhātu," so the **six consciousnesses** do not spill into craving & view. Mogok's wheel makes this operational at the **vedanā→taṇhā** bridge.

D. Four Noble Truths

- Āsavas are the **pressures behind samudaya-sacca** (origin).

- The **Path** (magga) "has the function of abandoning defilements" and **emerges** into cessation (nirodha).

E. Dependent Origination (paṭiccasamuppāda)

- **Avijjā** (a root āsava) → **saṅkhāra** → **viññāṇa…**; the wheel runs until **vedanā→taṇhā** flips to craving and seeds **upādāna** → **bhava** (becoming). Mogok's map: four quadrants, three bridges, two roots—**avijjā & taṇhā**—sustain the round. Practice **= break C2 at vedanā**.

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F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** sense-restraint; note posture & touch to see "just elements," cooling kāmāsava's pull.

- **Vedanānupassanā:** name the felt-tone (pleasant/neutral/painful) and watch the mind **lean**—this is the Mogok "fork in the road" drill.

- **Cittānupassanā:** read moods and unwholesome roots (lobha/dosa/moha); Mogok prioritizes **cittānupassanā** to expose ignorance right now.

- **Dhammānupassanā:** work the **hindrances** and **bojjhaṅgas** as levers—e.g., **upekkhā "stops taṇhā"** in the DO flow.

3) Practice: Path-wise Strategy (Mogok-style, with MN 2 methods)

Stream-entry trajectory (cutting diṭṭhi | disarming diṭṭhāsava's grip)

- **Primary job:** dismantle identity-view by **tracking aggregates** and **dependent conditions** until "person" resolves into process. Drill: "See→feel→lean," then **name the view** ("this is *me*," "mine") and replace with **conditionality-talk**.
- **MN 2 seven methods:** emphasize **seeing** (yathābhūta-ñāṇa-dassana) and **restraining** (saṃvara)—especially at eyes/ears—so views have no fuel.

Once-return direction (weakening kāmāsava)

- **Job:** reduce the amplitude of sensual surge. Use **vedanānupassanā** micro-labels ("pleasant-body," "pleasant-sound," "neutral-mind") and immediately attend to **anicca** to sap stickiness.

Non-return threshold (eradicate kāmāsava)

- **Job:** abolish sensual pull. Blend **jhāna-supported equanimity** with momentary insight: feel pleasant tone without leaning; maintain **upekkhā** repeatedly ("feel → know → release"). **Bojjhaṅga scripts** help keep balance.

Arahant culmination (eradicate bhavāsava & avijjāsava → āsavakkhaya)

- **Job:** uproot the subtlest **becoming-thirst** and the last haze of **not-knowing**. Practice proceeds through the **vipassanā-ñāṇa arc** toward **path & fruition**; at the path moment the **function of magga is to abandon defilements**—complete āsavakkhaya.

4) Daily Drills (procedural, short loops)

1. **Door → Feeling → Lean Check → Antidote (Mogok's "fork"):**
    - At each contact, name the **door** and **feeling**; ask "leaning?"

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    - If yes: apply **anicca** (rise–fall) and **upekkhā**; if view appears, replace with **conditional-language** (no self in aggregates/links).
2. **Bojjhaṅga balance pass (60–90 sec):**
    - If dull: lift **sati/dhammavicaya/viriya**; if restless: increase **passaddhi/samādhi/upekkhā**. This **blocks taṇhā** at the pivot.
3. **MN 2 method pickers (on the hour):**
    - **Restrain** at the door; **avoid** high-trigger contexts; **endure** minor discomfort; **remove** unwholesome intentions; **develop** wholesome states.
4. **Wheel rehearsal (2 min, evening):**
    - Recite: avijjā→saṅkhāra→… vedanā→(C2)→taṇhā→upādāna→bhava→jāti.
    - Point to **C2** (“today’s cuts here”).

5) Troubleshooting (typical āsava-signals)

- **Kāmāsava spike:** strong pull to indulge a sense object → return to **feeling tone**, widen attention, install **upekkhā**, label impermanence.

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- **Diṭṭhāsava flare:** argumentative, identity-charged thinking → locate the **aggregate** you're owning and restate as **conditioned event**.

- **Bhavāsava hum:** subtle striving for refined states → emphasize **rise-and-fall** over "state collection"; stay with dissolution → equanimity.

- **Avijjāsava haze:** foggy not-knowing → spark **dhammavicaya**; trace condition → result until clarity returns.

6) What "complete abandonment" looks like at the path moment

In the commentarial idiom, at each noble path the **magga-citta** performs its unique work: it **cuts** the targeted outflows and **emerges** into cessation; hence the path is "an outlet… whose function is to abandon defilements." Keep that as the confidence anchor for your meditation arc.

References (EBT & internal)

- **MN 2 Sabbāsava** — seven methods to abandon the outflows (practice backbone).

- **Noble Truths & Magga function (Visuddhimagga)** — the path **abandons** defilements and **leads to cessation**.

- **Mogok Method (wheel, pivots, diṭṭhi-cutting)** — four quadrants & three bridges; break **vedanā→taṇhā**; dispel self-view by reading aggregates as conditions.

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- **Bojjhaṅgas as DO antidotes** — e.g., **upekkhā** “stops taṇhā.”
- **Avijjā classified among the four āsavas** (Abhidhamma/handbooks).

Chapter 79 — *Catunnaṃ Oghānaṃ Pahāna-pariyantaṃ*

Complete abandonment of the Four Floods

Pāli & sense: *Kāmogha, bhavogha, diṭṭhogha, avijjogha*—four overwhelming currents that sweep beings along saṃsāra’s stream. The commentarial tradition treats *ogha* alongside *āsava* (cankers) and *yoga* (bonds), pointing to the same defilement complex under different metaphors (floods overwhelm; cankers seep; bonds tie).

1) Doctrinal overview (quick map)

- **What they are:**
    - **Kāmogha**: the flood of sensuality (*kāma-taṇhā*), the pull of the five cords of sense-pleasure.
    - **Bhavogha**: the flood of becoming/existence (*bhava*), craving for being or continuation.
    - **Diṭṭhogha**: the flood of speculative views, especially self-theories and wrong outlooks. (Closely tracked under fetters and *āsavas*).

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    - **Avijjogha**: the flood of ignorance—root not-knowing that underlies the whole wheel.

- **Why they're grouped with *āsavas* and *yogas***: the manuals cross-index these sets, signaling that floods, cankers, and bonds are three lenses on the same defilements and are overcome by the same supramundane path.

- **Two roots to watch (practice compass):** avijjā (ignorance) and taṇhā (craving) are the paired "deep causes" the Mogok lineage uses as a compass in dependent origination work.

2) Progressive elimination (four paths)

- **Stream-entry (sotāpatti):** view-based flooding is broken—confidence in Buddha-Dhamma-Saṅgha stabilizes, identity-view collapses; the current of speculative clinging no longer sweeps practice off course.

- **Once-return (sakadāgāmi):** sensual flood is **thinned**.

- **Non-return (anāgāmi):** sensual flood is **dried up**.

- **Arahant:** the floods of becoming and ignorance are **cut off at the root**; the *āsavas* are destroyed (*khīṇāsava*). (The treatise pairs floods, fetters, *āsavas* and their cutting by lokuttara paths.)

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Practice note: Visuddhimagga frames “suppression” vs “cutting off”: serenity suppresses; insight-path cuts. Keep this distinction in your exercises.

3) Framework analysis (seeing the floods from six angles)

(a) Five Aggregates (*pañca-khandhā*)

- **Kāmogha**: locks onto **rūpa** and vedanā-saññā around pleasant signs; notice craving’s push at **vedanā** (pleasant→wanting).
- **Bhavogha**: leans on **saṅkhāra/viññāṇa** momentum—“becoming” habits.
- **Diṭṭhogha**: fabricates narratives in **saññā/saṅkhāra** (identity-making).
- **Avijjogha**: non-seeing across all five aggregates—misreads their anicca-dukkha-anattā.
  Use the aggregates as “what” is being flooded; the flood is **not** a self—just conditioned processes rolling on.

(b) Twelve Sense Bases (*dvādasa-āyatanāni*)

Each flood rides the **contact chain**: eye→form→contact→feeling→craving. Kāmogha shows at the six doors as chasing signs; diṭṭhogha as opinionated reactivity to objects; bhavogha as “becoming” agendas toward objects; avijjogha as unknowing of the whole door-to-craving sequence. (This is exactly where Mogok practice stations you.)

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(c) Eighteen Elements (*aṭṭhārasa dhātuyo*)

At each triad (organ/object/consciousness), watch **contact→feeling** seed **craving**. Noting at the level of elements helps de-personalize and dissolve diṭṭhogha.

(d) Four Noble Truths

- **Dukkha:** the being-swept-away experience is suffering.
- **Samudaya:** the **two roots** (avijjā & taṇhā) surge up as floods.
- **Nirodha:** cessation appears when the present link **vedanā→taṇhā** is not given consent.
- **Magga:** cultivate the eightfold path to cut, not just suppress, the floods.

(e) Dependent Origination (*paṭicca-samuppāda*)

Mogok's "live wire" is the **C2 connector: vedanā → taṇhā**; if this bridge doesn't form, the downstream flood (upādāna→bhava→jāti→…) never swells. Practice targets present-moment **feeling-to-craving**.

(f) Four Foundations of Mindfulness (*satipaṭṭhāna*)

- **Kāyānupassanā:** ground attention in posture & breath to stabilize the "raft" as floods rise.

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- **Vedanānupassanā:** mark **pleasant/neutral/unpleasant** at the very contact—this is your anti-flood sluice-gate.

- **Cittānupassanā:** see “greedy/contracted/distracted/deluded” minds as **states**, not “me.”

- **Dhammānupassanā:** track **nīvaraṇa**, **khandha**, **āyatana**, **sacca** and especially **DO links** in real time; keep the lens on *vedanā→taṇhā*.

4) Practical application (Mogok-style vipassanā)

A. “Cut at the bridge” drill (daily, seated or walking)

1. **Anchor:** breath at nostril or abdomen; label contact “touch, touch.”

2. **Door-watch:** when a sight/sound/thought strikes, note “seeing/hearing/thinking.”

3. **Vedanā tagging:** instantly mark tone—“pleasant / unpleasant / neutral.”

4. **Pause-and-know:** feel the impulse to move toward/away. Name it: “wanting / resisting.”

5. **Unbuild the bridge:** gently return to raw feeling **without** story—“just pleasantness known.” Let the mind feel the micro-impermanence in that tone until it fades.

6. **Close the round:** confirm: “felt → not clung to.” This is how you **don’t** lay the C2 plank (vedanā→taṇhā).

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B. Four floods—four targeted antidotes

- **Kāmogha:** sense-restraint + vedanānupassanā; keep attention on the **signless** feel, not the story. (Visuddhimagga treats craving with the path, not merely suppression.)

- **Bhavogha:** contemplate **process** over persona—track *saṅkhāra → viññāṇa* momentum and disidentify.

- **Diṭṭhogha:** Dhamma-vicaya on aggregates/elements dissolves opinion-grip; keep checking "Where is a self **in** these?"

- **Avijjogha:** relentless dependent-origination noting; return to the **two roots** (avijjā/taṇhā) as the diagnostic overlay.

C. "Three connections" awareness (wheel hygiene)

In your DO notebook, track the day's slips at the three notorious connectors: C1 **Saṅkhāra→Viññāṇa**, C2 **Vedanā→Taṇhā**, C3 **Bhava→Jāti**. This keeps you oriented to where floods actually swell.

5) Exercises (for the chapter)

1. **Seven-day vedanā log:** Each sitting, write one instance where you clearly spotted **pleasant** vedanā not tipping into craving; add a one-line "how I unbuilt the bridge."

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2. **Door audit:** For one day, choose one door (ear). Every contact: label “hearing—neutral,” etc. Notice flood patterns by door.

3. **View-purge:** After study, list your top 3 “views” about “me & practice.” Test each against aggregates/elements analysis; rewrite them as **process descriptions**.

4. **Becoming drill:** During strong motivation, ask: “Am I building **bhava**?” Follow the felt sense to its **saṅkhāra** roots.

6) How this chapter integrates the book’s method

- We keep floods, cankers, and bonds on **one dashboard** and aim at **cutting** (lokuttara) rather than only **suppressing** (mundane calm).

- Practice centers on the **present** DO link **vedanā→taṇhā**, the Mogok “bridge,” while holding the **two roots** in view as the master causal levers.

References used in this chapter (internal)

- **Visuddhimagga / Path of Purification** (index cross-links for floods, bonds, cankers; stages & supramundane cutting).

- **Full Data about DO with cycles diagrams** (two roots; three connections overlay).
- **Breaking the Wheel** (practice focus on C2: vedanā→taṇhā in the present flow; mapping to kāma/kamma/vipāka rounds).

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Chapter 80 — Breaking the Four Yogas (Bonds)

Pāli framing

- **The four yogas** (bonds/entanglements): *kāmayoga* (bond to sensuality), *bhavayoga* (bond to existence/becoming), *diṭṭhiyoga* (bond to views), *avijjāyoga* (bond to ignorance).

- **Aim**: *pahāna-pariyantaṃ* — carrying the abandonment all the way to completion (arahattā).

1) Map the four bonds onto the Six Core Frameworks

A. Five Aggregates (pañcakkhandhā)

- **Kāmayoga** grips the aggregates wherever pleasant feeling and attractive form are taken as "mine."
  Practical lens: see aggregates as ingredients rather than identity; e.g.,
  eye-form-consciousness with a pleasant tone is just one unit of experience, not "my pleasure to protect."

- **Bhavayoga** strengthens when formations (*saṅkhārā*) gear up "the performer," "the winner," etc.—a birth of a role within aggregates.

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- **Diṭṭhiyoga** hardens when perception (*saññā*) and views freeze labels (“This is definitely X”), ignoring flux.

- **Avijjāyoga** is the global misread of the aggregates—failing to see impermanence, unsatisfactoriness, non-self; it makes all other bonds possible.

B. Twelve Sense Bases (saḷāyatana)

- Bonds arise at the doors: eye/ear/nose/tongue/body/mind meet objects, produce **contact** → **feeling**; then craving can bite.

- Sense-restraint and clean contact keep **C2 (vedanā → taṇhā)** from igniting. (See C2 emphasized in Mogok teaching.)

C. Eighteen Elements (aṭṭhārasa dhātuyo)

- Six sense media + six objects + six consciousnesses = 18 elements; all impersonal events.

- Seeing each experience as **elemental** (earth/water/fire/air; color/sound; a moment’s knowing) weakens *kāmayoga* and *diṭṭṭhiyoga* by removing “I/me/mine” from the elemental play.

D. Four Noble Truths

- **Dukkha**: the stress of guarding pleasures, defending views, and maintaining a self-story.
- **Samudaya**: craving and ignorance fuel the four bonds.
- **Nirodha**: unbinding happens when craving doesn't arise at feeling; views are seen as provisional; ignorance is replaced by direct knowing.
- **Magga**: the eightfold path trains attention right at the hinge (C2), so bonds don't form. Mogok's wheel overlays the Two Truths and shows where to work.

E. Dependent Origination (paṭiccasamuppāda)

- **Two Roots**: *avijjā* (past cause) and *taṇhā* (present cause) are the deep glue behind the bonds. When these cool, all four yogas slacken.
- **Three short connections (handles)**:
    - C1 **saṅkhārā** → **viññāṇa** (old builders seed today's stream),
    - C2 **vedanā** → **taṇhā** (the live pivot),

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    - C3 **bhava → jāti** (gearing births a role).
      Training at C2 is the most direct way to break *kāmayoga*/*bhavayoga* in real time.

- **Ignorance defined**: not-knowing the Four Noble Truths; its "covering" function is the essence of *avijjāyoga*.

F. Four Foundations of Mindfulness (satipaṭṭhāna)

- **Body (kāya)**: elemental language for sensations; sense-restraint habits.
- **Feeling (vedanā)**: tag *pleasant/unpleasant/neutral* early to prevent C2 ignition.
- **Mind (citta)**: know the mood and intentions as passing states; don't birth an identity.
- **Dhammas**: track the links, hindrances, and clinging types as "phenomena seen and cooled." (Mogok method explicitly teaches reading the wheel live.)

2) Stages of elimination (progress of insight & path)

- **Stream-entry** (*sotāpanna*): breaks *diṭṭhiyoga* (wrong-view bond) by seeing processes—not a self—through the truths/links.

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- **Once-returner** (*sakadāgāmī*): weakens *kāmayoga* and coarse ill-will by repeatedly meeting feeling cleanly.

- **Non-returner** (*anāgāmī*): fully abandons *kāmayoga*; sensual glue no longer forms.

- **Arahant**: finishes *bhavayoga* (no more "becomings" to fuel) and *avijjāyoga* (ignorance exhausted).
  This trajectory is consistent with Mogok's "two roots + three connections + four periods" pedagogy and its exit arrow off the wheel.

3) Practical unbinding — Mogok-style drills (seat & street)

Core principle: **Catch C2**. If feeling is taken as information (not an order), craving won't recruit clinging; becoming doesn't gear up; a new "birth" of self doesn't occur.

A. Breaking Kāmayoga (bond to sensuality)

- **Door policy**: pre-decide channels and durations (apps, food, screens).

- **Feeling tags**: when pleasant appears, label "pleasant," breathe once, **gratitude not grasping**; when unpleasant, switch to **elements** (pressure/heat/motion).

- **Exit ritual**: "complete → look away → one exhale." (Cuts the micro-loop.)

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B. Breaking Bhavayoga (bond to becoming)

- **Role-language swap**: say “a role is inviting” (performer/defender) instead of “I am.” This loosens **C3 (bhava → jāti)**.

- **Time-boxing identities**: perform a role, then explicitly close it (“session complete”). This prevents lingering “births.”

C. Breaking Diṭṭhiyoga (bond to views)

- **Label-under-review**: when certainty spikes, ask, “What raw data did *saññā* use?” (Perception often over-commits.)

- **Two-truths check**: distinguish conventional convenience (“person”) from ultimate process (aggregates/links). The wheel’s inner ring (Two Truths) keeps this clear.

D. Breaking Avijjāyoga (bond to ignorance)

- **Yoniso manasikāra** reps: in any stir, silently map “door → contact → feeling.” (Ignorance hates specifics.)

- **Study + see**: re-read the definitions of *avijjā*; then deliberately look for the Four Truths in the moment—“Where is dukkha? What fuel (samudaya) is present? What cools (nirodha) it now? Which path factor can I apply?”

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4) Live case studies (micro DO)

1. **Pleasant ping (social media)**
   Eye-form-consciousness → contact → **pleasant feeling** → (old habit) craving "more."
   Move: tag "pleasant," one exhale, set a 2-min timer, exit. Result: *kāmayoga* doesn't tighten; no "scroller" birth.

2. **Unpleasant ache (sitting)**
   Body contact → **unpleasant feeling** → craving to fix → story "my bad back" → becoming "the sufferer."
   Move: elements (pressure/heat/motion), widen attention 10%, kindness phrase. Pain may stay; identity doesn't birth. *Bhavayoga* lightens.

3. **View clash (meeting)**
   Ear contact → neutral→perceived as threat → view hardens.
   Move: "label under review," ask one clarifying question, summarize other's point first. *Diṭṭhiyoga* softens; new information penetrates.

5) Seven-day trainer (compact regimen)

- **Day 1**: Memorize the **three connections** (C1, C2, C3) and point to C2 on the Mogok wheel sketch.

- **Day 2**: Run 10 reps of "door → contact → feeling" aloud (private).

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- **Day 3**: Install one **door policy** (time-box a sticky app).
- **Day 4**: Use **element language** for any body complaint for 5 minutes.
- **Day 5**: Practice the **exit ritual** twice.
- **Day 6**: Teach a friend the **Two Roots** (avijjā & taṇhā) in 60 seconds.
- **Day 7**: Journal one example where you caught **feeling before craving** and note the "after-taste" (clean/muddy).

6) Why this works (doctrinal anchors you can cite)

- **Ignorance defined and function** (covering, delusion) → explains *avijjāyoga* and why wise attention dissolves it.
- **Mogok wheel pedagogy**: two roots, two truths, three connections, four periods—where to intervene (especially C2).
- **Aggregates as process**: shifting from identity to ingredients weakens all bonds at their base.
- **Practice blueprint** and exit strategy are laid out across the "Breaking the Wheel" teacher's outline for classroom/retreat use.

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References (for this chapter)

- **Avijjā (definition, role in DO, Four Truths)**: *law of dependent origination 12 links detail with references (1).pdf*.

- **Mogok Wheel (Two Roots, Two Truths, 12 links, C1–C3, four periods) + practice handles**: *Full Data about DO with cycles diagrams.pdf*.

- **Five Aggregates (impermanence, not-self; element language; similes)**: *The-Five-Aggregates-Pañcakkhandha-in-Buddhist-Philosophy.pdf*.

- **Pedagogical structure & practice arc for DO**: *Breaking The Wheel (compressed).pdf* (parts on roots, links, present-flow, handles, and training plan).

Closing cue for the reader

When **feeling is known early as information**, the four yogas can’t find a grip: sensual pull lacks glue, becoming can’t gear, views stay flexible, and ignorance has no shadow to cast. Keep your practice hand on **C2**; everything good unfolds from there.

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Chapter 81 — Untying the Four Knots (Cattāro Ganthā)

Pāli key line: *“Catunnaṃ ganthānaṃ pahāna-pariyantaṃ.”*
Sense: “Bringing to the culmination of the abandonment of the four knots.”

Canonical anchors (checked)

- **Four Knots (ganthā):** SN 45.174 lists them explicitly:

    1. *Abhijjhā-kāyagantha* (covetousness), 2) *Byāpāda-kāyagantha* (ill will), 3) *Sīlabbata-parāmāsa-kāyagantha* (clinging to rites & vows), 4) *Idaṁsaccābhinivesa-kāyagantha* (dogmatic fixation on “this is the truth”).

- **Parallels used for contrast:** SN 45.172 (four **yogā** / bonds) and SN 45.171 (four **oghā** / floods) sit in the same Saṁyutta on the Path.

Doctrinal sketch & stages of removal

- **What they are doing:** These “knots” bind nāma-rūpa by tightening **lobha** (greed), **dosa** (aversion), and **diṭṭhi** (misapprehension) around experience.

- **Stage mapping (by effect):**

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- *Sīlabbata-parāmāsa* and the dogmatic *idaṁsaccābhinivesa* fall with **right view** at **stream-entry** (sotāpatti).

- *Byāpāda* is fully gone by **non-returning** (anāgāmī).

- *Abhijjhā* as sensual covetousness (≈ kāma-rāga) is fully gone at **non-returning**; subtler "being-desires" are finished at arahantship.
  This accords with the standard fetter model while using the "knots" language of SN 45.174.

Cross-framework analysis (for your book's method)

1) Five Aggregates (pañcakkhandhā)

- *Abhijjhā / Byāpāda* occur as cetasikas in the **saṅkhārakkhandha** coloring **viññāṇa**; they lean on *saññā*'s labeling and fire on **vedanā**. Seeing the three marks through the aggregates is precisely how clinging loosens; Visuddhimagga frames this as the three full-understandings (*ñāta, tīraṇa, pahāna*)—culminating in abandoning.

- Practical takeaway: observe form/feeling/perception/intentions/consciousness as changing—*that* breaks the knot at its root.

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2) Twelve Sense Bases (āyatanāni)

- Knots tighten at the six doors when **vedanā** turns into **taṇhā**. Guarding the doors and staying with bare feeling at contact is the cut-point. (Mogok lineage calls this the “live edge.”)

3) Eighteen Elements (dhātuyo)

- At the triads (eye/form/eye-consciousness, etc.), track how contact → feeling. Noting at the **element** level keeps it impersonal and weakens covetousness/ill will swiftly. (Visuddhimagga repeatedly directs contemplation of the characteristics across bases/elements.)

4) Four Noble Truths

- Knots = aspects of **samudaya** (origin). Their fading is **nirodha** realized. Visuddhimagga lists the contemplations (impermanence → not-self → dispassion → cessation → relinquishment) as the functional motors that shift the mind from origin to cessation.

5) Dependent Origination (paṭiccasamuppāda)

- Operational chokepoint **= vedanā** → **taṇhā** (C2). Train at feeling so craving doesn’t form; this is classic Mogok method and a centerpiece of our project materials.
- Ledi-style mapping confirms: without cutting taṇhā, the wheel rolls on; cutting it collapses the sequence.

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6) Four Foundations of Mindfulness (satipaṭṭhānā)

- *Kāyānupassanā:* posture, breath—watch urges as body-tones.
- *Vedanānupassanā:* label pleasant/unpleasant/neutral at the instant of contact; this is where knots either tighten or fall.
- *Cittānupassanā:* “mind with greed/without greed; with ill will/without…”—expose knots in real time.
- *Dhammānupassanā:* use the categories (hindrances, aggregates, truths) to keep view straight and ritual-clinging from re-forming. (Visuddhimagga’s insight sequence supports this progression.)

Practice: Mogok-style vipassanā to untie each knot

Global frame (daily):

1. **Anchor** in breath or body; widen to full-field noting.
2. **Door-moment awareness:** the instant a sight/sound/touch lands, go straight to **feeling**—“pleasant / unpleasant / neutral.”

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3. **Name the urge** if it appears: “wanting,” “pushing,” “tightening,” “this-is-right.”

4. **See rise–fall** until the urge dissolves; return to feeling. This is the *relational* cut at vedanā→taṇhā.

Knot-specific drills

- **Abhijjhā (covetousness):**
    - *On the cushion:* track micro-grasping at comfort or subtle bliss; watch pleasure break into moments.
    - *Walking/eating:* note “reaching/liking/tightening,” then “pleasant.” Don’t suppress—see impermanence.
    - Rationale: contemplations that end **delight/greed** are listed as standard insight “exercises” leading to abandoning.
- **Byāpāda (ill will):**
    - Begin with mettā to soften; then watch the **painful feeling → aversion** sequence. Label “painful… pushing… heat… fading.”

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- Keep it impersonal at the element/aggregate level to stop identification.

- **Sīlabbata-parāmāsa (rites & vows clinging):**
  - During **Dhammānupassanā**, contrast means vs. ends: “Is this action a tool or my refuge?”
  - Use the **seven contemplations** (impermanence → relinquishment) whenever pride in forms arises.

- **Idaṁsaccābhinivesa (dogmatic fixations):**
  - Sit with views as *events* in the **saṅkhāra** stream. Note “thinking/opining/solidifying.”
  - Bring in **equanimity about formations** (insight #8) so views are seen as passing constructions, not truth-holders.

Why this works (commentarial support):
Visuddhimagga describes insight as a **power** precisely because, through these contemplations, it “does not waver” under the old perceptions (permanent/pleasant/self/delight/greed/arising/grasping). That steadiness is what *unties* the knots.

Short “seat plan” (20–30 minutes)

1. **Settle (3–5 min):** breath through the body; widen awareness.

2. **Vedanā labelling (10 min):** every 2–3 seconds: “pleasant / unpleasant / neutral.” If urge appears, add “wanting / pushing” and return to feeling.

3. **Citta check (5–7 min):** “mind with greed/without; with ill will/without.”

4. **Dhammānupassanā (5–8 min):** briefly review which knot showed up; apply one of the seven contemplations to release it.

References (for your footnotes)

- **SN 45.174** “Gantha Sutta”—four knots enumerated.
- **SN 45.172** “Yoga Sutta”—four bonds (for doctrinal contrast).
- **SN 45.171** “Ogha Sutta”—four floods (for doctrinal contrast).
- **Visuddhimagga (Path of Purification)**—three full-understandings; insight exercises and knowledge sequence supporting abandoning.
- **Project DO materials (Mogok-aligned):** vedanā→taṇhā as the practical “cut-point”; cittānupassanā drills.
- **Ledi/DO backbone (context for your Part series):** three-life mapping and cessation logic.

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Chapter 82 — *Catunnaṃ Yogānaṃ Pahāna-pariyantaṃ*

(Complete abandonment of the Four Yogas)

Pāli & Meaning

Pāli: “Cattārome, bhikkhave, yogā … kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.”
Sense: The Buddha identifies four “yokes/bonds” (yogā) that bind beings: sensuality, becoming, views, and ignorance. In the same short discourse he points directly to the **Noble Eightfold Path** as the way leading to their abandonment. (SuttaCentral)

Primary Source

SN 45.172 Yogasutta (Oghavagga, Magga-saṃyutta): lists the four yogas and says, “This Noble Eightfold Path is the way leading to the abandoning of the four bonds.” (SuttaCentral)
(For the closely related sets: **Four Floods** at SN 45.171 and **Four Knots** at SN 45.174.) (SuttaCentral)

1) How the four yogas are abandoned on the Path

- **Direct principle (canonical):** The **Noble Eightfold Path** (right view … right concentration) is “the way leading to the abandoning of the four yogas.” This is stated explicitly in SN 45.172. (SuttaCentral)

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- **Practical engine (cross-sutta):** The Buddha details *how* defilements are removed in **MN 2 Sabbāsava**—by seven methods: **seeing, restraining, using, enduring, avoiding, dispelling, developing**. These are the strategies you apply inside the Eightfold Path to actually loosen and end the bonds. (SuttaCentral, The Buddha's Words)

- **Progress over the four stages (exegetical overview):** As practice matures, the yogas are progressively weakened alongside fetters/taints: wrong view collapses first; sensuality is cut off by the non-returner; the drive for existence and the dark root of not-knowing are finalized at arahantship. (This is the standard progression paired with the fetter scheme; the suttas make the Path itself the means for abandoning the yogas.)

2) Relationship to the Āsavas (taints/influxes)

- The four yogas align closely with the āsavas vocabulary used in MN 2:
    - **Kāmayoga** ↔ **kāmāsava** (sensuality)
    - **Bhavayoga** ↔ **bhavāsava** (existence)
    - **Avijjāyoga** ↔ **avijjāsava** (ignorance)
    - **Diṭṭhiyoga** is functionally handled under wrong views/ignorance; some ancient lists speak of a *diṭṭhāsava*, but the most common sutta set is the three āsavas (kāma, bhava,

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avijjā). MN 2 then prescribes the seven removal methods noted above. (accesstoinsight.org, SuttaCentral)

Practice note (how they interact): On the ground, **vedanā → taṇhā → upādāna → bhava** is the live corridor where *kāmayoga* grows, while *diṭṭhiyoga* and *avijjāyoga* dissolve when you keep seeing aggregates, bases, and elements as not-self/conditioned. Mogok style makes this corridor the training focus.

3) Practical methods for working with each yoga (Mogok-informed; MN 2 compliant)

Core lens: Guard **feeling (vedanā)** and observe **mind (citta)**—Mogok calls these the "live edges." When vedanā is seen clearly, **craving (taṇhā)** does not ignite, and the bonds starve.

A. Kāmayoga (sensual yoke)

- **MN 2 tools:** *Indriya-saṃvara* (sense restraint), *asubha* reflections, "dispelling" unskillful thoughts as they arise; "developing" the awakening factors. (The Buddha's Words)

- **Mogok application:** Sit/walk noticing contact→feeling. Label "pleasant… wanting," "unpleasant… pushing," "neutral… drifting." Keep attention **at feeling** until craving fails to form.

B. Bhavayoga (yoke to becoming/existence)

- **MN 2 tools:** “Seeing” impermanence of refined states; “using” requisites wisely to undercut subtle becoming; “enduring” discomfort without fabricating new existences. (The Buddha's Words)

- **Mogok application:** Track the micro-sequence **vedanā** → **taṇhā** → **upādāna** → **bhava** in real time. Interrupt at **vedanā** or at the **grasp** (upādāna) with clear seeing: “Only conditions rolling.”

C. Diṭṭhiyoga (yoke to views)

- **MN 2 tools:** “Seeing” and “developing” (investigation, mindfulness, right view). (accesstoinsight.org)

- **Mogok application:** Work **cittānupassanā** and **dhammānupassanā**: contemplate the five aggregates as conditioned, not-self; watch views forming and dissolving as mere saṅkhārā. This is Mogok’s signature move to uproot **sakkāya-diṭṭhi**.

D. Avijjāyoga (yoke to ignorance)

- **MN 2 tools:** All seven methods, especially **yoniso manasikāra** (appropriate attention) and “developing” the seven awakening factors to illuminate blind spots. (accesstoinsight.org)

- **Mogok application:** Keep looping present-aspect DO; whenever there's confusion, re-locate **phassa** → **vedanā**. Seeing the link-by-link conditionality dissolves "not-knowing."

Framework Analysis (EBT lenses you asked me to use)

Five Aggregates (khandhā):

- *Kāmayoga* grips **vedanā/saññā/saṅkhārā** around pleasant sense data.
- *Diṭṭhiyoga* is mostly **saṅkhāra** (view-fabrication) misreading all five as "mine."
- *Bhavayoga* is the momentum of **saṅkhāra** → **viññāṇa** projecting continuity.
- *Avijjāyoga* misreads the whole heap as self—cut by seeing anicca/dukkha/anattā through satipaṭṭhāna.

Twelve Sense Bases (āyatanāni) & Eighteen Elements (dhātuyo):

All four yogas operate at the **six doors**; the on-ramp is **contact** → **feeling** at each door. Train **indriya-saṃvara** and moment-to-moment noting so elements/bases are known as *just that*, not as "I" or "mine."

Four Noble Truths:

Yogā belong to **samudaya** (origin). Their exhaustion is **nirodha**. The **Path** (magga) that ends them is precisely the Noble Eightfold Path named in SN 45.172. (SuttaCentral)

Dependent Origination (paṭiccasamuppāda):

- *Kāmayoga* swells at **vedanā → taṇhā**.
- *Bhavayoga* consolidates at **upādāna → bhava**.
- *Diṭṭhiyoga* rides on misreading links/aggregates (identity-making).
- *Avijjāyoga* is the dark root; present-aspect training takes the live **C2 bridge (vedanā→taṇhā)** as the first feasible cut-point.

Four Foundations of Mindfulness:

- **Kāya**: restraint & clear comprehension steady the platform.
- **Vedanā**: guard the pivot so taṇhā doesn't arise.
- **Citta**: catch greed/hatred/delusion as states, not self.
- **Dhammā**: notice hindrances, aggregates, truths—see conditionality. Mogok puts special weight on **vedanā & citta**.

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A short practice plan (you can drop straight into the chapter)

Daily sit (30–45 min):

1. **Set intention:** “Today I’ll meet **feeling** without feeding **craving**.”

2. **Breath as anchor.**

3. **Vedanānupassanā (15–20 min):** every contact: label *pleasant / painful / neutral*; watch what the mind wants; don’t feed it.

4. **Cittānupassanā (10–15 min):** when views, plans, self-talk appear, label “thinking, constructing, comparing,” then see them fade.

5. **Close with Dhamma reflection:** recall SN 45.172—this very Eightfold Path is how bonds end. (SuttaCentral)

Walking & daily life (micro-cycles):
Use the **tea-sip drill**: taste → note *pleasant* → watch for “more!” → stay with feeling until craving fizzles. Repeat for sounds, sights, praise/blame.

When specific yogas spike:

- *Kāmayoga:* sense-restraint + asubha + vedanā labelling (MN 2 “restraint/dispelling/developing”). (The Buddha's Words)

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- *Bhavayoga:* reflect on impermanence of meditative bliss/identities; endure discomfort without fabricating escape-plans (MN 2 “enduring/using/avoiding”). (The Buddha's Words)

- *Diṭṭhiyoga:* five-aggregate review: “This is not me, not mine” (Visuddhimagga’s purification of path/not-path helps you not get stuck in ‘illumination’ or attainments).

- *Avijjāyoga:* redraw present-aspect DO; find **phassa** → **vedanā** now; restart mindfulness there.

Sources to cite in this chapter

- **SN 45.172 Yogasutta** (definition + “Path is the way to abandon”): Bhikkhu Sujato & Bhikkhu Bodhi translations. (SuttaCentral)

- **SN 45.171 Oghasutta**; **SN 45.174 Ganthasutta** (parallel idioms for bonds): useful for your surrounding chapters. (SuttaCentral)

- **MN 2 Sabbāsava** (seven removal methods): anchor for your “practical methods” subsections. (SuttaCentral, The Buddha's Words)

- **Mogok method & present-flow DO (internal):** emphasis on **vedanā→taṇhā** cut-point, cittānupassanā, and wheel pedagogy.

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- **Visuddhimagga** (guardian against “path/not-path” confusions as insight matures): see purification by knowledge & vision of what is and isn’t the path.

Chapter 83 — *Catunnaṃ upādānānaṃ pahāna-pariyantaṃ* (The complete abandonment of the four clingings) in our project style.

Pāli sentence & sense

Catunnaṃ upādānānaṃ pahāna-pariyantaṃ — “The culmination is the complete abandoning of the four kinds of clinging.”

The four are:

1. *Kāmupādāna* (clinging to sensuality)
2. *Diṭṭhupādāna* (clinging to views)
3. *Sīlabbatupādāna* (clinging to rites & routines)
4. *Attavādupādāna* (clinging to a doctrine of self).

Traditional analysis also groups them as two by root: **taṇhā-based** (kāmupādāna) and **diṭṭhi-based** (the other three).

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Canonical anchoring: in the paṭiccasamuppāda exposition the Buddha places **upādāna** after **taṇhā** (feeling → craving → clinging → becoming). Our internal handbook flags this exact pivot chain as the practical focus.

Framework analysis (EBT lenses)

1) Five Aggregates (pañca-khandhā)

- Clinging turns the aggregates into **upādānakkhandhā**: we grasp at form (“my body”), feeling (“I must keep this pleasure”), perception (“that’s *truly* beautiful”), formations (“my plan/virtue/role”), consciousness (“my knower”).

- Mogok mapping: taking the body as “I” nourishes clinging; contemplating body as *just nāma-rūpa* cuts both **avijjā** and **upādāna**.

- Practice consequence: the aggregates seen as impermanent/unsatisfactory/not-self no longer support grasping.

2) Twelve Sense Bases (dvādasa-āyatanāni)

- *Kāmupādāna* thrives on the five external āyatanas (sights, sounds, smells, tastes, tangibles) and the mind’s stories about them.

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- Guard the **vedanā** moment at contact so craving doesn't ignite into clinging. Our text repeatedly highlights **vedanā → taṇhā** as the live edge.

3) Eighteen Elements (aṭṭhārasa-dhātuyo)

- For any triad (eye–form–eye-consciousness … mind–idea–mind-consciousness), noticing the *impersonal* rise & fade of the element prevents "mine/for me" appropriation; clinging can't fasten when the process is seen as just *dhātu* in flux. (Cross-link: body/element work below.)

4) Four Noble Truths

- **Origin (samudaya)**: *upādāna* prolongs dukkha by feeding **bhava**.

- **Cessation (nirodha)**: when clinging is abandoned, the **substrate of clinging** (upadhi) is gone; our handbook links Nibbāna with "without substrate of clinging (*anupadhi*)."

- **Path (magga)**: Right View dismantles *diṭṭhupādāna/sīlabbatupādāna*; the samatha-vipassanā arc dries up *kāmupādāna* and the conceit behind *attavādupādāna*.

5) Dependent Origination (paṭiccasamuppāda)

- Practical **pivot sequence**: **vedanā → taṇhā → upādāna → bhava**. Our materials mark this as "Fig. 45.2—Pivot Sequence," i.e., the exact segment to watch.

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- Mogok method: “Guard vedanā; cut at craving; then clinging can’t build becoming.”

6) Four Foundations of Mindfulness

- **Kāyānupassanā**: elements & body-parts dissolve charm of the body → weakens *kāmupādāna* and the root mis-identification with rūpa.

- **Vedanānupassanā**: hold the hedonic tone in awareness so it **doesn’t** tip into taṇhā/upādāna.

- **Cittānupassanā**: watch mind-states as conditioned; “I-maker” loses its grip → undercuts *attavādupādāna*.

- **Dhammānupassanā**: observe views & routines *as dhammas*; this directly loosens *diṭṭhupādāna* and *sīlabbatupādāna*. (Our chapters tie this to the awakening factors balancing the chain.)

Practical vipassanā (Mogok-style, with Visuddhimagga supports)

A. Core live-edge drill (seated or walking)

1. **Aim**: don’t let **vedanā** feed **taṇhā** → **upādāna**.

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2. **Method**: label the feeling tone exactly (pleasant / painful / neutral) and stay until it fades on its own. Our handbook frames this as the “live edge.”

3. **Result**: when craving doesn’t bite, clinging has no material to build on; becoming stalls.

B. Four-clinging antidotes (map each to a practice)

- **Kāmupādāna** → *Asubha* & four-elements: body-parts, charnel ground, and dhātu analysis (Vism. VIII–IX) cools enchantment with sensual forms.

- **Diṭṭhupādāna** → *Dhammavicaya*: investigate phenomena as conditions; wrong view collapses under analysis (Bojjhaṅgas in action).

- **Sīlabbatupādāna** → *Sampajañña*: keep clear comprehension of **purpose** and **domain**; routines become skillful means, not fetters (see satipaṭṭhāna “clear comprehension” segment in Vism. cross-referenced).

- **Attavādupādāna** → *Cittānupassanā*: whenever “I, me, mine” appears, locate it as just a mind-state, changing.

C. Daily life micro-protocols

- **Before meals**: note “pleasant feeling” with taste → watch if wanting proliferates. (Our workbook uses this exact homework.)

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- **Body-based dis-enchantment**: brief 60-sec scan—hardness/temperature/cohesion/motion—to puncture “my body” identification and the rise of clinging.

- **When views harden**: label “viewing, insisting”; ask, “What vedanā is underneath this?” → return to the live edge.

D. Stages & what actually drops

- As practice matures, **kāmupādāna** goes with the fading of sensual lust/aversion (the non-returner threshold), while the diṭṭhi-cluster is tackled by right view and direct seeing; our DO data sheet flags these links and how to recognize/release them in real time.

Concise “teacher prompts”

- “Name the **moment** clinging needs.” — “After feeling, when craving starts to lean.”

- “What’s today’s pivot?” — “Feeling → craving; don’t let it bridge.”

- “What cools the bridge?” — “Mindfulness + bojjhaṅgas, esp. **upekkhā** at the vedanā junction.”

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References (for this chapter)

- **Enumeration & grouping**: *Full Data about DO with cycles diagrams* — “Four Kinds of Clinging” list and taṇhā/diṭṭhi grouping; practice flags.
- **Live pivot & pedagogy**: *Breaking the Wheel — Practical Handbook on DO*: vedanā→taṇhā→upādāna→bhava; satipaṭṭhāna placements; lineage integrations.
- **Sutta anchors (as cited in our handbook)**: SN 12.2 (placement of links); MN 10/DN 22 (satipaṭṭhāna).

Chapter 84 – Complete Abandonment of the Five Nīvaraṇas (Hindrances)

The Complete Abandonment of the Five Nīvaraṇas

1. The Five Hindrances (Pañca Nīvaraṇāni)

A. **Kāmacchanda (Sensual Desire)**

- The pull towards sense objects of sight, sound, smell, taste, touch, and ideas.
- **Antidote:** *Nekkhamma* (renunciation), *asubha bhāvanā* (contemplation on unattractiveness).
- Reference: MN 38, AN 6.73.

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B. **Byāpāda (Ill-will)**

- Aversion, anger, resentment toward beings or objects.
- **Antidote:** *Mettā bhāvanā* (loving-kindness meditation).
- Reference: AN 6.107.

C. **Thīna-middha (Sloth and Torpor)**

- Heaviness, dullness of body and mind.
- **Antidote:** *Āloka saññā* (perception of light), diligent *viriya* (energy).
- Reference: SN 46.51.

D. **Uddhacca-kukkucca (Restlessness and Worry)**

- Agitation of mind and remorse for past deeds.
- **Antidote:** Calm through *samatha* and present-moment attention.
- Reference: SN 46.51.

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E. **Vicikicchā (Doubt)**

- Uncertainty regarding Buddha, Dhamma, Saṅgha, or practice.
- **Antidote:** *Dhamma-vicaya* (investigation of states), confidence in Right View.
- Reference: MN 27, SN 12.23.

2. Analysis Through Early Buddhist Frameworks

Five Aggregates (Pañca Khandhā)

- Hindrances obscure clear perception of the aggregates.
- Kāmacchanda clings to *rūpa* and *vedanā*; byāpāda distorts *citta*; thīna-middha dulls *saññā* and *saṅkhārā*; uddhacca scatters *viññāṇa*; vicikicchā paralyzes wisdom.
- By abandoning nīvaraṇas, aggregates can be seen with *anicca–dukkha–anattā* clarity.

Twelve Sense Bases (Saḷāyatana)

- Desire and aversion arise through eye-forms, ear-sounds, etc. Hindrances hijack the sense doors.

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- Guarding the sense faculties (*indriya-saṃvara*) prevents their arising (SN 35.28).

Eighteen Elements (Dhātuyo)

- Hindrances cloud *viññāṇadhātu* (consciousness elements).
- For example, kāmacchanda distorts eye-consciousness (cakkhu-viññāṇa), making perception biased.
- Mind-element (manodhātu) is especially vulnerable to vicikicchā and uddhacca.

Four Noble Truths

- Hindrances obscure Right View of the Four Truths.
- They strengthen *samudaya-sacca* (origin of suffering) and conceal *magga-sacca* (the path).
- Abandonment = condition for *nirodha-sacca* (cessation).

Dependent Origination (Paṭiccasamuppāda)

- Hindrances are “immediate obstacles” at the junction of **phassa** → **vedanā** → **taṇhā**.

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- When vedanā arises, hindrances quickly distort perception, leading to craving (taṇhā) and clinging (upādāna).

- Mogok Sayadaw emphasized catching vedanā cleanly to prevent taṇhā escalation.

Four Foundations of Mindfulness

- Hindrances are overcome by establishing satipaṭṭhāna:

    - **Body:** Sloth/torpor overcome by mindful walking, postures.

    - **Feeling:** Kāmacchanda countered by noting pleasant/unpleasant without grasping.

    - **Mind:** Uddhacca seen as restless states, byāpāda as angry states.

    - **Dhammas:** Hindrances themselves are listed in Satipaṭṭhāna as dhammas to observe and abandon (MN 10).

3. Practical Application in Meditation

Mogok Method Application

- **Observation Point:** The live connection *vedanā* → *taṇhā*.

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- Hindrances arise when feeling is misperceived. By noting “pleasant–pleasant” or “unpleasant–unpleasant,” the meditator sees its impermanence, preventing craving.

- **Example:** When drowsiness arises, note “heavy, heavy” until it dissolves. For sensual desire, reflect: “This pleasant feeling is conditioned, not self.”

Exercises

1. **Ānāpānasati (Breath Awareness):** Settles uddhacca and thīna-middha.

2. **Asubha Contemplation:** Apply when lust arises.

3. **Mettā Bhāvanā:** To counter anger and resentment.

4. **Investigation (Dhamma-vicaya):** For doubt — study Dhamma and observe arising–passing of doubt itself.

5. **Mindfulness of Postures:** Strong remedy for torpor.

Mahāsi Sayadaw taught continuous noting (“desire, desire” … “doubt, doubt”) until hindrance dissolves. Mogok Sayadaw stressed clear seeing of dependent origination in every hindrance (they arise conditionally, thus cease conditionally).

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4. Signs of Complete Abandonment

- Mind becomes pliant, luminous, unobstructed (*pabhassara citta*).
- Foundation for *jhāna* and *vipassanā*.
- Liberation: Hindrances eliminated at Arahantship; temporarily suppressed in *jhāna*; weakened progressively through Path stages.

5. References

- **Canonical:** MN 10 (Satipaṭṭhāna Sutta), SN 46.51, MN 27, AN 6.107.
- **Commentarial/Abhidhamma:** Visuddhimagga, Paṭisambhidāmagga.
- **Mogok Sayadaw:** *Meditation on Mind and Feeling*.
- **Mahāsi Sayadaw:** *Satipaṭṭhāna Vipassanā*.
- **Breaking the Wheel* (Ven. Sao Dhammasami): Hindrances as misreads at vedanā leading to craving.

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Chapter 85 — The Complete Abandonment of the Seven *Anusayas* (Latent Tendencies)

1. The Seven *Anusayas*

In the Nikāyas, the Buddha explains that even when gross defilements (*kilesa*) are not manifest, they remain as latent tendencies (*anusaya*). These undercurrents condition future behavior until fully eradicated by the Path. The seven are:

1. **Kāmarāgānusaya** — latent sensual desire
   Cut off at: **Anāgāmī Path**.
   Even subtle delight in forms, sounds, tastes, etc., is uprooted.
   Ref: AN 7.11.

2. **Paṭighānusaya** — latent aversion
   Cut off at: **Anāgāmī Path**.
   All traces of anger, irritation, and resentment end here.

3. **Diṭṭhānusaya** — latent wrong views
   Cut off at: **Sotāpatti Path**.
   Includes sakkāya-diṭṭhi (identity view) and speculative views.

4. **Vicikicchānusaya** — latent doubt
   Cut off at: **Sotāpatti Path**.

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Skepticism about the Buddha, Dhamma, Saṅgha, and training is permanently removed.

5. **Mānānusaya** — latent conceit
   Cut off at: **Arahant Path**.
   Even refined comparison “I am equal, superior, inferior” dissolves.

6. **Bhavarāgānusaya** — latent craving for existence
   Cut off at: **Arahant Path**.
   Subtle attachment to form and formless realms is ended.

7. **Avijjānusaya** — latent ignorance
   Cut off at: **Arahant Path**.
   This is the root; when destroyed, no further latent tendencies remain.

2. Framework Analysis

a) Five Aggregates

- Each *anusaya* clings to aggregates: sensual desire → rūpa & vedanā; aversion → vedanā; views & conceit → saññā & saṅkhārā; ignorance → viññāṇa.

- Insight sees these aggregates as *anicca, dukkha, anattā*.

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b) Twelve Sense Bases

- Kāmarāga and paṭigha revolve around eye, ear, nose, tongue, body.
- Diṭṭhi and avijjā lurk in the mind-base (*mano*).
- When contact (*phassa*) occurs, latent tendencies rise to active defilements.

c) Eighteen Elements

- Each *anusaya* lies dormant until eye-consciousness, ear-consciousness, etc., arise.
- Ex: pleasant sound → latent kāmarāga; harsh sound → latent paṭigha.

d) Four Noble Truths

- The *anusayas* are subtle forms of **samudaya (origin of dukkha)**.
- Their eradication by the Path is **nirodha (cessation)**.
- The Buddha repeatedly said: “Not knowing the Four Noble Truths = avijjā”.

e) Dependent Origination

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- Anusayas are *anuseti* — “flow along with” the stream of DO.
- Avijjānusaya feeds *avijjā paccayā saṅkhārā* (link 1).
- Kāmarāga and paṭigha drive *vedanā paccayā taṇhā*.
- Bhavarāga sustains *bhava → jāti → jarāmaraṇa*.

f) Four Foundations of Mindfulness

- *Kāyānupassanā*: see the body unattractive to weaken kāmarāga.
- *Vedanānupassanā*: observe pleasant/unpleasant/neutral without reaction — prevents taṇhā.
- *Cittānupassanā*: note lustful, hateful, deluded mind as it is — cuts *anusaya*.
- *Dhammānupassanā*: contemplate hindrances and fetters, directly exposing latent tendencies.

3. Practical Application in Meditation (Mogok Method)

- **Observation at Vedanā → Taṇhā Bridge**: Mogok Sayadaw emphasized that latent tendencies flare precisely when feeling is misperceived.

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    - Pleasant → kāmarāga.
    - Unpleasant → paṭigha.
    - Neutral → avijjā.
- **Exercises**:
    - *Labeling*: “pleasant … pleasant,” “aversion … aversion” — prevents slipping into *anusaya*.
    - *Element meditation*: deconstruct lust/anger into earth-water-fire-air — dissolves identification.
    - *Contemplating cessation*: trace how *anusaya* → craving → clinging → becoming, then reflect: “With cessation of craving, these cease.”
- **Stage-wise Abandonment**:
    - *Stream-entry*: latent wrong view and doubt fall away.
    - *Anāgāmī*: sensual desire and aversion cease.

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- *Arahant*: conceit, craving for existence, and ignorance end — leaving the mind free of all latent tendencies.

4. References

- AN 7.11 (*Anusaya Sutta*).
- SN 12.2 (*Paticcasamuppāda-vibhaṅga* Sutta).
- MN 9 (*Sammādiṭṭhi Sutta*).
- SN 22.59 (*Anattalakkhaṇa Sutta*).

- **Internal PDFs**:
  - *MogokSayadaw — Meditation on Mind and Feeling*.
  - *Breaking the Wheel* (2025).
  - *Full Data about DO with Cycles Diagrams*.
  - *The Doctrine of Paticcasamuppāda — U Thandaing*.

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- *The Five Aggregates in Buddhist Philosophy*.

✅ **Summary**:
The Seven *Anusayas* are the deepest undercurrents binding beings to saṃsāra. They lie hidden in the aggregates, sense-bases, and DO cycle, erupting when conditions are ripe. Only progressive Path attainments eliminate them: Stream-entry removes wrong views and doubt; Anāgāmī removes sensual desire and aversion; Arahantship removes conceit, craving for existence, and ignorance. By sustained vipassanā — especially at the **vedanā→taṇhā bridge** — one uproots these seeds and ends the cycle.

Chapter 86— The Complete Abandonment of the Ten Fetters (Saṃyojanas)

The Complete Abandonment of the Ten Fetters

1. The Ten Fetters Defined

The **Ten Fetters (saṃyojanas)** are mental bonds that tie beings to saṃsāra. They divide into two groups:

A. Lower Fetters (Orambhāgiya-saṃyojana):

1. **Sakkāya-diṭṭhi** (Identity view)
   – Belief in a permanent self; abandoned at **Stream-entry (Sotāpanna)**.
   – SN 22.59 *Anattalakkhaṇa Sutta*: “Form, feeling, perception, formations, and consciousness

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are not-self."

2. **Vicikicchā** (Skeptical doubt)
   – Doubt about Buddha, Dhamma, Saṅgha; abandoned at Stream-entry.

3. **Sīlabbata-parāmāsa** (Clinging to rites/rituals)
   – Belief that rituals alone purify; abandoned at Stream-entry.

4. **Kāma-rāga** (Sensual desire)
   – Desire for sense pleasures; abandoned at **Non-returner (Anāgāmī)**.

5. **Paṭigha** (Ill-will)
   – Anger, aversion; abandoned at Non-returner.

B. Higher Fetters (Uddhambhāgiya-saṃyojana):

6. **Rūpa-rāga** (Attachment to form realms)
   – Desire for rūpa-jhāna existence; cut at **Arahantship**.

7. **Arūpa-rāga** (Attachment to formless realms)
   – Desire for arūpa-jhāna existence; cut at Arahantship.

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8. **Māna** (Conceit)
   – Subtle “I am” conceit; only fully destroyed at Arahantship.

9. **Uddhacca** (Restlessness)
   – Subtle mental agitation; destroyed at Arahantship.

10. **Avijjā** (Ignorance)
   – Not-knowing the Four Noble Truths; root fetter destroyed at Arahantship.

2. Stages of Abandonment

- **Sotāpanna (Stream-enterer):** Cuts first 3 fetters.
- **Sakadāgāmī (Once-returner):** Weakens sensual desire & ill-will.
- **Anāgāmī (Non-returner):** Completely cuts fetters 4 & 5.
- **Arahant:** Cuts all ten, achieving total liberation.

3. Analysis Through Early Buddhist Frameworks

Five Aggregates (Khandhā):

- Fetters are rooted in clinging to aggregates as self (SN 22.89).

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- Example: Kāma-rāga arises dependent on pleasant **vedanā**, **saññā**, and **saṅkhārā**.
- Final fetters (māna, uddhacca, avijjā) depend on **viññāṇa** & subtle **saṅkhāra**.

Twelve Sense Bases (Āyatanāni):

- Fetters arise at sense doors (eye→form→eye-consciousness→contact→feeling).
- Vedanā → taṇhā → upādāna fuels kāma-rāga and paṭigha.

Eighteen Elements (Dhātuyo):

- Each fetter binds through the interplay of organ, object, and consciousness.
- Example: kāma-rāga arises when pleasant feeling (vedanā-dhātu) contacts eye-consciousness-dhātu.

Four Noble Truths:

- Fetters = **Samudaya-sacca** (origins of dukkha).
- Their abandonment = **Nirodha-sacca**.

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- Path to cutting them = **Magga-sacca** (Eightfold Path).

Dependent Origination (Paṭiccasamuppāda):

- Fetters operate mainly at **vedanā** → **taṇhā** → **upādāna** → **bhava**.
- Root fetter **avijjā** at beginning; its destruction ends the cycle.

Four Foundations of Mindfulness:

- **Body (kāya):** Sense-restraint to weaken kāma-rāga.
- **Feeling (vedanā):** Observe pleasant/unpleasant without clinging.
- **Mind (citta):** Recognize restlessness, conceit, ignorance.
- **Dhammas:** Contemplate fetters directly (SN 45.179).

4. Practical Application in Vipassanā (Mogok Method)

Mogok Sayadaw emphasized that fetters are broken by **seeing the present chain of DO**:

- At contact, observe **vedanā** carefully.

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- If craving (taṇhā) does not arise, **upādāna** and **bhava** do not arise.

- Without bhava, no new “birth” of fetters occurs.

Meditation Exercise:

1. **Sitting:** Observe rising–falling breath. At contact with sensation, note “pleasant, unpleasant, neutral.”

2. **Walking:** Each step, observe **vedanā** and how craving leans.

3. **Contemplation:** Trace fetters back to ignorance: *“Because of not-knowing, craving arises; because of craving, fetters bind.”*

4. **Cutting Point:** Apply *cittānupassanā* to see fetters as mental states, impermanent and not-self.

5. References

- SN 22.59 *Anattalakkhaṇa Sutta*

- AN 10.13 *Saṃyojana Sutta*

- MN 2 *Sabbāsava Sutta*

- **Commentarial/Practice:**
  - *Visuddhimagga* (Path of Purification, XXII) — stages of abandoning fetters.

- **Internal Sources:**
  - *The MoGok Sayadaw — Translated by U Sway Tin*
  - *Mogok Sayadaw: Meditation on Mind and Feeling*
  - *Breaking the Wheel*
  - *Law of Dependent Origination with Cycles Diagrams*

✅ **Summary:**
The Ten Fetters bind beings across lifetimes. Their abandonment occurs progressively across the four noble stages, culminating in **Arahantship**, where even subtle conceit, restlessness, and ignorance are extinguished. Using Mogok Sayadaw's present-moment dependent-origination method, practitioners directly observe **vedanā** → **taṇhā** to prevent new fetters from forming, leading to final liberation.

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Abandonment of the Five Nīvaraṇas

The Buddha often declared the five hindrances (pañca nīvaraṇāni) as *obstructions to wisdom* (paññāvaraṇa) and *weaknesses of concentration* (cittassa dubbalīkaraṇa). They cloud the mind, prevent insight, and sustain saṃsāra. Their complete abandonment is essential for attaining jhāna and insight knowledge (vipassanā ñāṇa).

1. Kāmacchanda (Sensual Desire)

Nature: Craving for sense objects (forms, sounds, smells, tastes, touches, ideas).
Abandonment:

- **Asubha bhāvanā (impurity meditation):** Reflect on unattractive aspects of the body (MN 10, AN 5.51).
- **Contentment (santuṭṭhī):** Limit desires.
- **Contemplation of drawbacks:** Sense pleasures are impermanent, unreliable, and linked with suffering (SN 36.6).

Frameworks:

- **Aggregates:** Desire clings to rūpa (form) and vedanā (feeling).

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- **Sense Bases:** Arises from the eye–form, ear–sound, etc. contacts.
- **Dependent Origination:** Vedanā → taṇhā connection.
- **Four Noble Truths:** This is *samudaya sacca* (origin of suffering).

2. Byāpāda (Ill-will)

Nature: Anger, resentment, or hostility towards beings or situations.
Abandonment:

- **Mettā bhāvanā (loving-kindness meditation):** Extend thoughts of goodwill (AN 5.161).
- **Forgiveness practice.**
- **Understanding harm of anger:** It burns oneself first (Dhp 3–5).

Frameworks:

- **Aggregates:** Arises in saṅkhāra (mental formations) and viññāṇa (consciousness).
- **Sense Bases:** Often through painful contact at sense doors.

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- **Dependent Origination:** A manifestation of taṇhā–upādāna in distorted form.
- **Four Noble Truths:** Anger perpetuates dukkha.

3. Thīna-middha (Sloth and Torpor)

Nature: Lethargy, heaviness of body and mind.
Abandonment:

- **Effort (vīriya):** Developing energy (SN 46.51).
- **Āloka saññā (perception of light):** Visualize brightness.
- **Physical activity & balance:** Walking meditation, proper rest, and food moderation.

Frameworks:

- **Aggregates:** Primarily dull saṅkhāra (mental factors).
- **Sense Bases:** Blockage at the mind-base (manāyatana).
- **Dependent Origination:** Weak contact → neutral feeling → delusion.
- **Four Noble Truths:** Hindrance obscures the *magga* (path).

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4. Uddhacca-kukkucca (Restlessness and Worry)

Nature: Mental agitation (uddhacca) and regret/remorse (kukkucca).
Abandonment:

- **Samatha:** Cultivation of calm through mindfulness of breathing (ānāpānasati).
- **Mindfulness (sati):** Focused present awareness.
- **Reflection on Dhamma:** Confidence in the path.

Frameworks:

- **Aggregates:** Agitated viññāṇa and saṅkhāra.
- **Sense Bases:** Mind-base running uncontrolled.
- **Dependent Origination:** Restlessness arises from past volitions (saṅkhāra).
- **Four Noble Truths:** Prevents entering nirodha (cessation).

5. Vicikicchā (Skeptical Doubt)

Nature: Uncertainty about the Buddha, Dhamma, Saṅgha, and the path.
Abandonment:

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- **Knowledge (pariyatti):** Study and reflection.
- **Association with wise (kalyāṇamitta):** Guidance and confidence.
- **Direct practice:** Insight clears doubts.

Frameworks:

- **Aggregates:** Distorted saññā and saṅkhāra.
- **Sense Bases:** Rooted in mental proliferation at the mind-base.
- **Dependent Origination:** Ignorance (avijjā) feeds doubt.
- **Four Noble Truths:** Doubt blocks *sammādiṭṭhi* (Right View).

Practical Application in Meditation (Mogok Method)

Mogok Sayadaw emphasizes observing **vedanā → taṇhā → upādāna** in real time. Each hindrance arises at this pivot:

- When desire arises at pleasant feeling → note “wanting” before taṇhā escalates.

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- When anger arises at unpleasant feeling → note “aversion” before it becomes upādāna.
- When sloth arises with neutral feeling → note “dull” and arouse viriya.
- When restlessness arises → return to breath and note “moving mind.”
- When doubt arises → investigate with Dhamma reflection.

By continuously observing arising–ceasing (udaya-bbaya ñāṇa), hindrances lose their grip.

References

- **AN 5.51:** The five methods for overcoming sensual desire.
- **SN 46.51:** Hindrances and the seven factors of enlightenment.
- **Dhp 277–279:** Impermanence, suffering, non-self contemplation.
- **Visuddhimagga (Path of Purification, Ch. IV):** Systematic methods for removing hindrances.
- **Mogok Sayadaw – Meditation on Mind and Feeling**: Insight practice observing vedanā leading to taṇhā.

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- **Breaking the Wheel (Sao Dhammasami)**: Hindrances as “fuel” for present causes in DO.

Exercises for Practice

1. **Daily Hindrance Diary:** Note which hindrance arises most and apply its antidote.

2. **Door-to-feeling practice (Mogok style):** At each sense door, label *form–contact–feeling*, then see if craving arises.

3. **Five-minute antidote sessions:**

    - Sensual desire → asubha contemplation.

    - Anger → mettā phrases.

    - Sloth → walking meditation.

    - Restlessness → deep breathing.

    - Doubt → recollect Triple Gem.
4. **Satipaṭṭhāna Integration:**
    - Kāya (body) → posture awareness.
    - Vedanā (feeling) → pleasant/unpleasant/neutral.

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- Citta (mind) → dull, restless, clear, concentrated.
- Dhamma (hindrances as dhamma category).

✅ With consistent application of these methods, the practitioner gradually suppresses the hindrances for samādhi and eventually uproots them with path-knowledge (magga ñāṇa)

Chapter 88 – The Method of Abandoning the Ten Fetters (Dasa Saṃyojana Pahāna-pariyantaṃ)

1. Overview

The ten fetters (*dasa saṃyojanāni*) are the deep mental bonds that tie beings to *saṃsāra*. The Buddha taught that they are progressively weakened and eradicated through the four noble stages of enlightenment: **Sotāpanna** → **Sakadāgāmī** → **Anāgāmī** → **Arahant** (SN 45.179, AN 10.13). Each stage abandons certain fetters, culminating in the complete liberation of the Arahant.

2. The Ten Fetters and Their Abandonment

1. **Sakkāya-diṭṭhi** (identity view)
   - Abandoned at **Stream-entry (Sotāpatti-magga)**
   - Through insight into *anattā* and the five aggregates as non-self (SN 22.59).

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2. **Vicikicchā** (skeptical doubt)
    - Abandoned at **Stream-entry**
    - By direct realization of the Dhamma, removing doubt about Buddha, Dhamma, Saṅgha, and the path.
3. **Sīlabbata-parāmāsa** (attachment to rites and rituals)
    - Abandoned at **Stream-entry**
    - By clear seeing that liberation comes only through the Noble Eightfold Path, not external practices.
4. **Kāma-rāga** (sensual desire)
    - Weakened at **Once-returning (Sakadāgāmī)**
    - Fully abandoned at **Non-returning (Anāgāmī)**.
5. **Paṭigha** (aversion/ill-will)
    - Weakened at **Once-returning**

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    - Fully abandoned at **Non-returning**.

6. **Rūpa-rāga** (desire for form realms)
    - Abandoned at **Arahantship**.
7. **Arūpa-rāga** (desire for formless realms)
    - Abandoned at **Arahantship**.
8. **Māna** (conceit, “I am”)
    - Abandoned at **Arahantship**.
9. **Uddhacca** (restlessness)
    - Abandoned at **Arahantship**.
10. **Avijjā** (fundamental ignorance)

- Abandoned at **Arahantship**, through perfect realization of the Four Noble Truths.

Progressive Abandonment Across the Four Stages:

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- **Sotāpanna**: Abandons 1–3.
- **Sakadāgāmī**: Weakens 4–5.
- **Anāgāmī**: Fully abandons 4–5.
- **Arahant**: Abandons 6–10.

3. Framework Analysis

- **Five Aggregates (Khandhā):**
  The fetters operate by clinging to the aggregates as "self." By insight, the practitioner sees *anicca, dukkha, anattā*, cutting sakkāya-diṭṭhi, then gradually abandoning craving (kāma-rāga, rūpa-rāga, arūpa-rāga) and ignorance (avijjā).

- **Twelve Sense Bases (Āyatanāni):**
  Fetters arise at the six internal–external bases, particularly through feeling (*vedanā*) and perception (*saññā*). Training in *indriya-saṃvara* (sense restraint) weakens kāma-rāga and paṭigha.

- **Eighteen Elements (Dhātuyo):**
  The six sense objects, six sense organs, and six consciousnesses are all impermanent processes. Understanding their conditional arising dismantles the conceit "I am."

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- **Four Noble Truths (Cattāri Ariyasaccāni):**
  Fetters are nothing but unawareness of dukkha (1st Truth) and grasping at samudaya (2nd Truth). Liberation comes with nirodha (3rd Truth) through the Eightfold Path (4th Truth).

- **Dependent Origination (Paṭiccasamuppāda):**
  Fetters sustain the cycle at key bridges:

  - *Vedanā → Taṇhā → Upādāna* (fueling sensual craving).

  - *Bhava → Jāti → Jarāmaraṇa* (fueling future becoming).
    Breaking the fetters is equivalent to breaking these conditional links.

- **Four Foundations of Mindfulness (Satipaṭṭhānā):**
  Direct practice against fetters:

  - *Kāyānupassanā*: Overcome kāma-rāga through asubha and body contemplation.

  - *Vedanānupassanā*: Cut craving by observing feelings as impermanent.

  - *Cittānupassanā*: Abandon conceit and restlessness by seeing the arising and ceasing of mind-states.

  - *Dhammānupassanā*: Contemplate fetters as conditioned dhammas to be abandoned.

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4. Meditation Application (Mogok Sayadaw Method)

Mogok Sayadaw emphasizes seeing **Dependent Origination in the present flow**:

- Watch how *vedanā* conditions *taṇhā*. At that moment, if mindfulness intervenes, craving and thus the fetters cannot grow.

- In sitting meditation, when a pleasant or unpleasant feeling arises, note it: “pleasant, impermanent” or “pain, impermanent.” This cuts the bridge from *vedanā* → *taṇhā* (C2).

- In walking meditation, observe contact (*phassa*) leading to feeling, and prevent proliferation by naming the process without “I” or “mine.”

- Insight into *anattā* breaks sakkāya-diṭṭhi; insight into *anicca-dukkha* weakens craving and conceit; insight into conditionality cuts ignorance.

5. References

  - SN 22.59 (Anattalakkhaṇa Sutta) – Non-self of aggregates.

  - SN 45.179 – Stages of abandoning fetters.

  - AN 10.13 – Full list of ten fetters and their abandonment.

  - DN 15 (Mahānidāna Sutta) – Detailed Dependent Origination.

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- **Commentarial & Teachers:**
    - *Visuddhimagga* (XVII) – Abandonment of fetters through insight.
    - Mogok Sayadaw – Practical DO method focusing on present vedanā–taṇhā bridge.
    - Mahāsi Sayadaw – *Satipaṭṭhāna Vipassanā* method.
    - Pa-Auk Sayadaw – Emphasis on jhāna and analytical insight.
    - Ledi Sayadaw – Doctrinal clarity on Nibbāna and fetter abandonment.

✅ **Summary:**
The ten fetters are progressively abandoned through the insight path, with Stream-entry eliminating the first three, Non-returning cutting sensual desire and ill-will, and Arahantship eradicating the final five. The Mogok method highlights cutting the live bridge *vedanā* → *taṇhā*, while Satipaṭṭhāna provides the practical framework. Their complete abandonment equals full liberation (Nibbāna).

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Chapter 89 — *Dasannaṃ kilesānaṃ pahāna-pariyantaṃ*

“The complete abandonment of the ten defilements.”

Pāli phrase: *Dasannaṃ kilesānaṃ pahāna-pariyantaṃ*
Meaning (EN): “The final, complete abandoning of the ten defilements.”
The ten kilesas: lobha, dosa, moha, māna, diṭṭhi, vicikicchā, thīna, uddhacca, ahirika, anottappa.

Content Overview

This chapter clarifies what “complete abandoning” means in early Buddhist practice, shows where the ten kilesas arise in experience, and gives precise techniques—rooted in Satipaṭṭhāna and Mogok method—to cut them at the live hinge of Dependent Origination (DO): **vedanā → taṇhā (C2)**. We ground the work in Visuddhimagga’s definition of the Path’s **function as “abandoning defilements,”** and in our DO map of **kilesa-vaṭṭa** (the round of defilement).

Key Concepts (EBT + Commentarial anchors)

- **Abandoning** (*pahāna*): The Path’s function is to **abandon defilements**; when they are **cut at the root**, future occurrences are prevented.

- **Hiri-ottappa** (“the guardians of the world”): antidotes for *ahirika* and *anottappa*; cultivate them deliberately.

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- **Two roots & three rounds:** Our DO pedagogy emphasizes **avijjā (moha)** and **taṇhā (craving)** as the cycle's feeders, and the **kilesa-vaṭṭa** as the fundamental round binding saṃsāra.

- **Where to cut:** The **C2 bridge** (vedanā→taṇhā) is the present-moment hinge—**feeling conditions craving**—so we post mindfulness exactly there.

Framework Analysis

1) Five Aggregates (khandhā)

- **Rūpa** (form) supplies the fields that tempt lobha/dosa.

- **Vedanā** (feeling) is the **live junction**: pleasant→greed, unpleasant→aversion, neutral→delusion if unguarded.

- **Saññā** (perception) & **Saṅkhārā** (formations) pattern recognition and intention—where diṭṭhi, māna, vicikicchā can color reactions.

- **Viññāṇa** (consciousness) knows the object but is conditioned, hence not-self.
  Practice: See each aggregate as conditioned and ownerless—Mogok explicitly uses **khandha contemplation to dissolve diṭṭhi**.

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2) Twelve Sense Bases (āyatanāni)

Kilesas erupt **at the doors** through **contact→feeling**. Train door-wise signatures (e.g., eye/ear/nose/tongue = neutral at first contact) and **hold at feeling** to block C2.

3) Eighteen Elements (dhātuyo)

Each episode = base + object + matching consciousness; **phassa → vedanā → (watch for) taṇhā**. Mapping elements shows there is **no agent-self—**only conditioned elements, undermining māna & diṭṭhi.

4) Four Noble Truths

- **Dukkha:** what is being **known** (②+④ in our wheel).
- **Samudaya (origin):** where **craving & making** happen (①+③).
- **Nirodha:** “cut at root” = unborn kilesas remain unborn.
- **Magga:** path **functions to abandon** kilesa.

5) Dependent Origination (Paṭiccasamuppāda)

- **Two roots** (avijjā & taṇhā) sustain the **kilesa-vaṭṭa**; present-aspect work focuses on **phassa→vedanā→taṇhā…** microcycles.
- **Pedagogy:** Draw **C2** as the ②→③ hand-off; “Cut here.”

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6) Four Foundations of Mindfulness

- **Kāyānupassanā:** body-based anchors to steady dullness/restlessness.
- **Vedanānupassanā: watch tones** exactly as they spark craving.
- **Cittānupassanā:** note “greedy/angry/deluded mind” to disempower it.
- **Dhammānupassanā:** track hindrances, aggregates, DO links—**diagram to practice**.

Practical Application (Mogok-aligned, Visuddhimagga-backed)

A. “Live C2” Drill (5–10 min, many times daily)

1. Name the door → feel **first tone** (often neutral at eye/ear/nose/tongue).
2. **Two breaths at feeling**; label “pleasant / unpleasant / neutral.”
3. Watch for the **urge**; if craving rises, **don’t crown it**—see anicca/dukkha/anattā; relax grip.

B. Targeted Antidotes (quick prescriptions)

- **Lobha:** 32 parts/asubha; widen to upekkhā.

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- **Dosa:** 10 breaths + a short **mettā** phrase; re-label vedanā.
- **Moha: Ānāpāna**; brief DO review.
- **Māna: anicca-saññā** to puncture “I-am.”
- **Diṭṭhi:** khandha/DO drill—conditioned, not-self.
- **Vicikicchā:** trace **nāma-rūpa** → **paccaya**; see lawful causality.
- **Thīna-middha:** perception-of-light; fresh air; 3-min walk.
- **Uddhacca:** nose-tip touch point; ānāpāna **cuts vitakka**.
- **Ahirika/Anottappa: Hiri-ottappa** recollection, nightly precept review, consequence reflection.

(Tip: Don’t mistake the “Ten Imperfections” for path—see, name, mark the three marks, back to base.)

C. Ethico-cognitive Guardrails

AN-style teaching preserved in our source: **ignorance precedes unskillful qualities; lack of shame & moral dread follow after**—so **install hiri-ottappa** early.

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Detailed Explanation (how “complete abandoning” unfolds)

Visuddhimagga’s lens: the **Path’s job** is abandoning; **eradication at the root** means the kilesa **cannot arise again**; unborn remains unborn; born is given up. This is how *pahāna-pariyantaṃ* is understood in practice—not suppression but **uprooting**.

Our DO grammar keeps the **two truths overlay** clear—origin vs. suffering—and teaches **three bridges** (C1/C2/C3) with present-aspect emphasis so that **feeling→craving** is unmistakable and **trainable**.

Exercises

1. **Kilesa Diary (daily, 5 min)**
   Check off which kilesa hit; did you catch it at door/vedanā? Was the antidote applied within 60 seconds? Note fixes. (Use the ten-kilesa grid.)

2. **Upakkilesa Quick Gate (<60 s)**
   If light/rapture/equanimity blooms, **don’t crown it**; name → mark three characteristics → return to base.

3. **C2 Bridge Drills (class or solo)**
   Draw the wheel with ②→③ labeled; rehearse **door→phassa→vedanā** then **hold at tone**. Exit ticket: write both function lines & where you cut C2 today.

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4. **Hiri-Ottappa Install**
   Nightly precept review; recollections (sīla/devatā/Buddha) to uplift mind; add one friction at your “riskiest doorway.”

References (EBT anchors & internal sources)

Primary EBT themes (for margin notes):
MN 2 (*Sabbāsava*): seven ways to remove effluents; SN 27 (*Kilesa-saṃyutta*): on defilements; AN 2.9: hiri-ottappa “guardians of the world”; DO set (SN 12; DN 15).

Internal PDFs (quoted/used above):

- **Visuddhimagga (Path of Purification, 2011 ed.)** — “Its function is to abandon defilements… cutting at the root… unborn remains unborn.”
  Plus **hiri-ottappa** as “guardians of the world.”

- **Full Data about DO with cycles diagrams** — **kilesa-vaṭṭa**, time/truth overlays; present-aspect links and bridges.
  (Also notes on **avijjā ≈ moha** and AN 10.61 phrasing preserved here.)

- **Breaking the Wheel (IMR)** — C2 practice grammar; antidote table for the ten kilesas; class drills & checklists.

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Closing teacher's note

In this chapter, "complete abandoning" is not abstract: it is **trained as a skill at the very instant of feeling**. Keep the wheel in view, guard the doors, **hold at vedanā**, and apply the precise antidote. Done thousands of times, the mind learns the taste of **non-launch**—and the ten kilesas lose their footing.

Chapter 90 — Aṭṭhasata-taṇhā-vicaritānaṃ pahāna-pariyantaṃ

Pāli sentence & source

Aṭṭhasata-taṇhā-vicaritānaṃ pahāna-pariyantaṃ — "Bringing to completion the abandoning of the 108 'courses/modes' of craving."

Primary locus: **AN 4.199 Taṇhā-jālinī (Taṇhā-vicarita) Sutta** ("the 108 thought-courses/pathways of craving"), which analyzes craving at the six internal and six external sense-fields, across past, present, and future. (SuttaCentral, The Minding Centre)

> **Sense of the phrase:** *taṇhā-vicarita* = the "wanderings/thought-courses" of craving. The sutta explicitly presents **108** ways. (The Minding Centre)

A note on the math

- In **AN 4.199**, the **108** arise from (**6 internal + 6 external = 12**, taken as **18 "preoccupations"** each side → 36) **over three times** (**past, future, present**): **36 × 3 = 108**. The sutta's count comes from **time**, not from multiplying by the three craving types. (The

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Minding Centre)

- The **three kinds of craving**—*kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā*—are indeed the Second Noble Truth's core (SN 56.11), but they are not part of the AN 4.199 arithmetic. (Some later lists *cross-classify* to get 324 permutations, but that's extra-systemic.) (accesstoinsight.org)

Meaning (English)

- **English:** "The consummation in abandoning the 108 modes in which craving roams."

Framework Analysis (EBT → practice)

1) Five Aggregates (pañca-khandhā)

Craving "hooks" each khandha:

- **Rūpa:** *kāma-taṇhā* for sights, sounds, etc.

- **Vedanā:** pleasant→grasping; painful→aversion / vibhava-taṇhā; neutral→stimulation-seeking. SN 36 lays the bedrock with three feelings and their tendencies. (SuttaCentral)

- **Saññā / Saṅkhārā / Viññāṇa:** identity-making around “my” views, plans, consciousness. Insight duty: see the five as **anicca-dukkha-anattā**, removing the “worth-clinging” illusion.

Internal source cross-link (teaching grammar): keep the job split—**dukkha = to be fully known (at vedanā); samudaya = to be abandoned (taṇhā)**.

2) Twelve Sense Bases (dvādasa-āyatanāni)

AN 4.199 sits squarely here:

- **6 internal** (eye…mind) × **6 external** (forms…ideas) → the **36** “preoccupations,” then × **3 times** → **108 craving-courses**. (The Minding Centre)

- MN 148 explicitly teaches **six classes of craving** arising with the six doors via contact→feeling→craving. (SuttaCentral, accesstoinsight.org)

3) Eighteen Elements (aṭṭhārasa-dhātuyo)

For each door: **organ dhātu + object dhātu + consciousness dhātu**. Craving targets:

- the **object** (“I want that sight”),

- the **experience** (“I want this knowing again”), or

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- the **becoming** built on it ("I want to be the kind of person who…").
  Hence, the **dhātu** model helps expose *where* taṇhā bites: object-side, knowing-side, or identity-side.

4) Four Noble Truths (cattāri ariyasaccāni)

- **Origin (samudaya):** It **is craving**—*kāma/bhava/vibhava*. Duty: **abandon**. (accesstoinsight.org)

- Internal teacher mapping (Mogok overlay): **Samudaya** sits over Past-Cause + Present-Cause segments; **Dukkha** over Present-Effect + Future-Effect. Use this to keep "know vs abandon" crisp during practice.

5) Dependent Origination (paṭiccasamuppāda)

The **live hinge** is **vedanā → taṇhā (C2)**: this is precisely where the 108 "courses" fire up. Cutting **here** collapses the downstream trio **upādāna → (kamma)bhava → jāti**.
Mogok-style instruction (our internal handbook): **guard the vedanā-door**; keep dukkha to be known and origin to be abandoned.

6) Four Foundations of Mindfulness (satipaṭṭhāna)

- **Kāyānupassanā:** Feel posture, breath, element-qualities to steady attention before feeling turns into grasping.

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- **Vedanānupassanā:** Name tone (pleasant/unpleasant/neutral) cleanly; watch it crest-and-fade; **do not contract** into wanting. (SN 36 supports this sequence.) (SuttaCentral)

- **Cittānupassanā:** Track **the lean**: *toward* (kāma), *becoming* (bhava), *away/erasing* (vibhava).

- **Dhammānupassanā:** Apply **4NT** and **DO** labels in real time; it keeps the job-grammar straight. Internal SOP: “Dukkha—know. Craving—abandon.”

Practical Vipassanā (Mogok-forward), including Visuddhimagga task-logic

Door Protocol (seated or walking):

1. **Announce the door:** “Eye-door now… Body-door now…” (keeps you in Present-Effect).

2. **Know dukkha (First Truth task):** Precisely feel the tone (pleasant / unpleasant / neutral). See anicca in the ripple. 3–5 breaths of **just knowing**.

3. **Abandon origin (Second Truth task):** Catch **the lean** (more / away / numb). Relax the body; name it once (“wanting/pushing/blanking”). Re-feel without contracting. If sticky, make one small wholesome **chanda** move (not taṇhā).

4. **Seal with upekkhā:** one quiet, steadying breath; continue.

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Six-Doors × Three-Feelings drill (to disable the 108):

- Do short **vedanā rounds** at each door; when a lean appears, classify it as **kāma / bhava / vibhava** and release. Internal “Craving Wheel” notes and antidote mapping reinforce the habit.

Teacher tips / daily life:

- **Unpleasant email → vibhava-taṇhā (“crush/escape”)**. Move to **element scan** + neutral question; heat drops.

- **Boredom → kāma-taṇhā (“stimulate me”)**. Brighten attention; feel hands for five breaths. (Class notes.)

- Keep language **impersonal** (“pleasant feeling present”), and protect the **contact→feeling→craving** sequence (Visuddhimagga proximate-cause hygiene).

Exercises

1. **108-Scan Week:** Each day pick **one door**; log examples of **past / present / future** pulls at that door. Put a ✓ when you caught **the lean** and completed the four-step door protocol.

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2. **Three-Taṇhā tagging:** For any strong urge, ask: *pleasure? being? non-being?* Note it once, then **return to vedanā.**

3. **Upekkhā seal practice:** End every sit with 3 breaths of quiet equanimity to de-habitualize post-sit grasping.

References (canonical & internal)

- **AN 4.199 Taṇhā-jālinī / Taṇhā-vicarita Sutta** — the **108 courses of craving** (SuttaCentral; Dharmafarer study). (SuttaCentral, The Minding Centre)

- **MN 148 Chachakka (Six Sixes):** six classes of craving at the six doors via **contact→feeling→craving**. (SuttaCentral, accesstoinsight.org)

- **SN 36 (Vedanā-saṃyutta):** three feelings & underlying tendencies; the bedrock for guarding the **vedanā → taṇhā** hinge. (SuttaCentral)

- **SN 56.11 Dhammacakkappavattana:** origin = **craving** (*kāma-/bhava-/vibhava-taṇhā*). Duty: **abandon**. (accesstoinsight.org)

- **Internal DO / Mogok resources (uploaded):**

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- **C2 pivot (vedanā→taṇhā)** and the two-truths overlay (practice grammar).
- **SOP-27 "Know & Abandon"** door protocol for satipaṭṭhāna.
- **Craving types & antidotes**; vedanā guarding with bojjhaṅgas.

Closing

In the AN 4.199 frame, the **108** aren't an abstract number—they're the everyday **ways craving roams** through our six doors across time. The Mogok method makes this immediately workable: **know vedanā; spot the lean; loosen; settle**. Do this patiently and often, and "abandoning the 108" turns from a doctrine into a reflex.

Chapter 91 — *Diyaḍḍha-kilesa-sahassānaṃ pahāna-pariyantaṃ*

Pāli sentence (scholastic formula):
Diyaḍḍha-kilesa-sahassānaṃ pahāna-pariyantaṃ — "the culmination in the complete abandoning of one-and-a-half thousand defilements."

Meaning

- **English:** "The complete abandonment of the 1,500 defilements."

Note on provenance. This "1,500 defilements" tally is a traditional scholastic enumeration used in Myanmar Abhidhamma circles to highlight the breadth of kilesa

across doors, times, and modes. It is not a fixed Nikāya list. In practice, the work remains the same: recognize and abandon defilements as they arise.

Framework Analysis (EBT lenses)

1) Five Aggregates (*Pañcakkhandhā*)

Kilesas operate by fastening to the five aggregates as “I” and “mine,” obscuring wisdom and driving the wheel of saṃsāra. In our curriculum this is explicit: defilements are named as the core forces powering the DO cycle, with the ten classical kilesas treated in detail (lobha, dosa, moha …) and shown clinging to the aggregates as self.
Vipassanā angle: Observe each aggregate as impermanent, stressful, not-self; watch how kilesa “uses” rūpa/vedanā/saññā/saṅkhārā/viññāṇa to create identification.

2) Twelve Sense Bases (*Dvādasāyatanāni*)

Kilesas flare **at contact (phassa)** through the six doors; the practical instruction is to catch them at the door. Our internal guide emphasizes that *kilesā flare at contact*, making door-by-door mindfulness strategic.

3) Eighteen Elements (*Aṭṭhārasa Dhātuyo*)

Perception is the interplay of six bases, six objects, and six consciousnesses. Defilements color each corresponding consciousness (e.g., cakkhu-viññāṇa colored by desire/aversion), which then conditions proliferations in saṅkhārā.

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4) Four Noble Truths (*Cattāri Ariyasaccāni*)

- **Dukkha:** Defilements ensure the aggregate-mass remains a field of stress.
- **Samudaya:** Kilesā are explicitly treated as the *origin* side in practice mapping.
- **Nirodha:** Cessation becomes visible as defilements are abandoned.
- **Magga:** The Path is developed to understand, abandon, realize, and cultivate—integrated with the Three Knowledges (saccañāṇa/kiccañāṇa/katañāṇa) across the truths.

5) Dependent Origination (*Paṭiccasamuppāda*)

Our handbook makes three teaching pivots unambiguous: (i) the **three links**, especially **vedanā → taṇhā**; (ii) the **three rounds (vaṭṭa)** with kilesa-vaṭṭa fundamental; and (iii) the **four periods** (past cause, present effect, present cause, future effect). Catching kilesa at vedanā prevents the present-cause segment from rolling.

6) Four Foundations of Mindfulness (*Cattāro Satipaṭṭhānā*)

- **Kāyānupassanā:** Ground attention in posture and breath to stabilize the door.
- **Vedanānupassanā:** Pinpoint pleasant/unpleasant/neutral feeling as it touches the mind; this is the Mogok “hinge” where taṇhā is cut.

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- **Cittānupassanā:** Label mind states (“with greed,” “without greed,” etc.)—a core function list we use to train DO awareness.

- **Dhammānupassanā:** Work directly with hindrances (nīvaraṇa) as expressions of kilesa-vaṭṭa; our practice notes show how each maps to DO and its antidotes.

Practical Vipassanā (Mogok-style): turning the scholastic “1,500” into lived abandonment

Core strategy: Frame the work through the **three kinds of full understanding (pariññā)**—know it, investigate it, abandon it—and overlay **pariyatti → paṭipatti → paṭivedha**. Apply this “engine” exactly at vedanā to block taṇhā.

Step-by-step session

1. **Establish sati (5–10 min):** Sit upright; note “rising, falling,” or “touching.” Stabilize the door (kāya).

2. **Vedanā check (continuous):** The instant a tone, sight, or thought is felt, whisper-note “pleasant / unpleasant / neutral.” (Do **not** follow content.)

3. **Block the Link:** When pleasant is known → watch the urge; label “wanting.” When unpleasant → label “resisting.” Stay with the **raw vedanā** until the pull fades. This directly targets the **vedanā→taṇhā** link.

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4. **Cittānupassanā sweep:** Every minute, check the mind: “with greed / without; with hate / without; with delusion / without” (our practice card functions).

5. **Dhammānupassanā antidotes:** If hindrances bite, apply the matching remedy (e.g., asubha for sensual desire, mettā for ill-will). Map each to its DO touchpoint as in our notes.

6. **Close with review (3 Knowledges):**

    - *Saccañāṇa:* What was true? (e.g., “pleasant vedanā arose and passed.”)

    - *Kiccañāṇa:* What task did I apply? (e.g., “guarded vedanā; didn’t feed taṇhā.”)

    - *Katañāṇa:* What completed? (e.g., “urge subsided; no clinging formed.”)

Daily-life micro-drills

- **Six-door scan:** Every doorbell/ping = one breath of vedanā-labeling.

- **Kilesa audit:** At day’s end, name which kilesa arose and where in DO it intervened; pick one antidote for tomorrow. (This is our “diagnose → antidote → habit” loop.)

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Abhidhamma tie-in (why “so many” defilements?)

Abhidhamma classifies **kilesā among the 14 unwholesome cetasikas**, which can be latent (*anusaya*), manifest (*pariyuṭṭhāna*), or transgressive (*vitikkama*). The scholastic “1,500” arises by combinatorics across doors, times, modes, and families of kilesa. Use the number pedagogically, not as a target to count.

How this chapter integrates with the Mogok DO map

Our DO manual fixes the **three links**, **three vaṭṭas**, **four periods** and the **20-mode** view, and insists that **kilesa-vaṭṭa** is the most fundamental wheel to break—practically, right where feeling turns into craving.

Exercises (for your workbook)

1. **Door-by-door week:**
    - Mon: eye-door only; Tue: ear-door; … Sun: mind-door. Track where **pleasant** or **unpleasant** vedanā most often flips to taṇhā.
2. **Hindrance→Antidote lab:** When kāmacchanda appears, pause and do 60-sec asubha; when byāpāda appears, 60-sec mettā; annotate effects.

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3. **Three-Knowledges log:** After each sit, fill a 3-line saccañāṇa–kiccañāṇa–katañāṇa summary.

4. **Kilesa-map to DO:** For any strong episode today, place it on our DO wheel (which link? which vaṭṭa?) and write the counter-move you'll use next time.

References (EBT + internal)

- **Nikāyas:** MN 2 *Sabbāsava Sutta*; SN 27 *Kilesa-saṃyutta*; SN 22.59 *Anattalakkhaṇa Sutta*; DN 15 *Mahānidāna Sutta*; MN 148 *Chachakka Sutta*; MN 10/DN 22 *Satipaṭṭhāna*. (For our internal mapping of truths/knowledge/duties and DO, see below.)

- **Internal PDFs used in this chapter:**

    - *Full Data about DO with cycles diagrams.pdf* — pariññā triad, 3 links, 3 vaṭṭas, 4 periods, and 20-mode mapping; also pariyatti→paṭipatti→paṭivedha duties.

    - *Breaking the Wheel (IMR internal handbook)* — kilesa chapters, DO overlay, satipaṭṭhāna practice boxes and hindrance antidotes.

Closing guidance

Treat "1,500" as a reminder of **scope**, not a scoreboard. Your real job is always **this**: at the very moment of **feeling (vedanā)**, keep wisdom with it so that **craving (taṇhā)** doesn't get born. Do that again and again, and the "one-and-a-half thousand" falls—one moment at a time.

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Glossary

- Samudaya-sacca — The Noble Truth of the Origin of Suffering; identifies taṇhā as the origin.
- Pahāna — Abandonment; the Path's function is to abandon defilements at the root.
- Pariyantaṃ — "To the limit/complete"; used here in "complete abandonment."
- Taṇhā — Craving; three kinds: kāma-, bhava-, vibhava-.
- Kāma-taṇhā — Craving for sensual pleasures; methods of abandonment include asubha, sense-restraint, Satipaṭṭhāna, cutting C2.
- Bhava-taṇhā — Craving for existence/becoming; abandoned by insight into anicca-dukkha-anattā and guarding the C2 bridge.
- Vibhava-taṇhā — Craving for non-existence/annihilation; countered with right view and mindfulness, not aversion.
- C2 (vedanā → taṇhā) — The "live hinge" where practice cuts the chain (feeling conditions craving).

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- Paṭicca-samuppāda (Dependent Origination) — Conditional chain; here emphasized at the present-tense pivot around C2.
- Upādāna — Clinging; conditioned by taṇhā and conditioning bhava.
- Bhava — Becoming; follows clinging and leads to jāti.
- Jāti / Jarāmaraṇa — Birth; aging & death—downstream results in the chain.
- Dukkha / Samudaya / Nirodha / Magga — The Four Noble Truths; this chapter focuses on abandoning samudaya by practice on C2.
- Pañcakkhandhā (Five Aggregates) — Rūpa, vedanā, saññā, saṅkhārā, viññāṇa; seen as anicca-dukkha-anattā to weaken craving.
    - Rūpa — Form/body; like foam (Phena).
    - Vedanā — Feeling/feeling-tone; the present-moment junction for practice.
    - Saññā — Perception; patterns recognition that can color reaction.
    - Saṅkhārā — Volitional formations; drive making and becoming.

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    - Viññāṇa — Consciousness; conditioned knowing, not-self.

- Saḷāyatanāni (Twelve Sense Bases) — Six internal + six external; craving arises at contact; guard the doors.

- Aṭṭhārasa dhātuyo (Eighteen Elements) — Base + object + matching consciousness; seeing “just elements” undermines taṇhā.

- Satipaṭṭhāna (Four Foundations of Mindfulness) — Kāyā-, vedanā-, citta-, dhammānupassanā; direct method used here to guard C2.

- Kāyānupassanā — Body contemplation; cools sensual craving and body-identification.

- Vedanānupassanā — Feeling contemplation; note pleasant/unpleasant/neutral to stop craving.

- Cittānupassanā — Mind-state observation; see “wanting mind” directly.

- Dhammānupassanā — Dhammas as frameworks (e.g., Four Truths) to investigate taṇhā.

- Hiri-ottappa — Moral shame & moral dread; “guardians of the world,” antidotes for shamelessness/fearlessness.

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- Kilesa / Kilesa-vaṭṭa — Defilements / the round of defilements fueling saṃsāra; target of abandonment.

- Ñāta- / Tīraṇa- / Pahāna-pariññā — Three levels of full understanding: knowing, investigating, abandoning craving.

- Indriya-saṃvara — Sense-restraint; meet objects with clear comprehension so vedanā is known before taṇhā starts.

- Mogok Method — Present-moment DO pedagogy: “If you don’t see it now, you miss it”; post mindfulness at C2.

- RAIN — Recognize, Allow, Investigate, Non-identify; a daily cycle the chapter adopts.

- Mettā — Loving-kindness; used to soften desire/aversion as part of the daily cycle.

- Asubha-bhāvanā — Contemplation of unattractiveness (e.g., 32 parts, cemetery) to counter sensual craving.

- Bojjhaṅgā — Seven awakening factors; used to balance the mind against vibhava-taṇhā.

- Anicca / Dukkha / Anattā — Impermanent, unsatisfactory, not-self; seeing these in aggregates dissolves clinging.

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- Sakkāya-diṭṭhi — Identity view; one of the first three fetters, abandoned at stream-entry.
- Vicikicchā — Skeptical doubt; another fetter ended at stream-entry.
- Sīlabbata-parāmāsa — Attachment to rites & rituals; third fetter ended at stream-entry; Dhamma is a raft, not to be clung to.
- Kāmaguṇā — The five strands of sensual pleasure (forms, sounds, smells, tastes, tangibles).
- Ānāpānasati — Mindfulness of breathing; used in morning/evening routines and sits.
- Kalyāṇa-mitta — Good/wise friends; supportive condition for right view and letting go.
- Paṭhavī-/Āpo-/Tejo-/Vāyo-dhātu — Four great elements; contemplated to reduce body-identification.
- Maraṇasati / Maranānussati — Recollection of death; weakens attachment to existence and form.
- Idappaccayatā — Experiential conditionality; seeing it dispels doubt.
- Avijjā — Ignorance; traced as the root behind craving in practice reflections.

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- Diṭṭhi / Māna — Wrong view / conceit; biases that color perception and intention.
- Āditta Sutta (SN 35.28) — “Burning” discourse; basis for guarding the six sense doors.

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Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

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